The Churchman.

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POETRY.

From the Banner of the Cross.

THE SWEET CALL.

BY THE REV. EDWARD C. JONES.

"Next may be mentioned the Hallelujah, and the Halleluatic Psalms; the former was the most common; when used it was sung by all the people, and Augustine terms it "the Christian's sweet call," (κελευσμα) whereby they invited one another to sing praises unto Christ." —*Christian Antiquities.*

When priestly lips would bid us praise,
The Lord of life who loves us all,
The Church doth Hallelujahs rise,
And doubly sweet regard the call:

Then lowly hearts with rapture thrill,
Reviewing countless mercies given,
While Faith grows firm, and doubts are still,
And Hope is catching views of Heaven:

Then lays the Church her ashes by,
And beauty in their place receives,
While to the deep—the contrite sigh,
Succeeds the peace that Jesus gives.

But oh, if sweet the call to praise,
Within the earthly fane of God,
What loud ascriptions shall we raise,
Admitted to yon bright abode.

If lovelier than the song-bird's note,
Devotion's gushing strain of love,
How richly will our anthems float,
When the freed spirit soars above.

Dear Saviour, rising thus to Thee,
Encumbered by no fleshy thrall,
Will not Thy faithful children see,
THAT DEATH CAN GIVE THE SWEETEST CALL.

'ASK FOR THE OLD PATHS.'

A SERMON, *preached at the opening of the Church of St. James, at Dundas, in Upper Canada, on Sunday, Dec. 31st,* 1843: *By* JAMES BEAVEN, D. D., *Professor of Divinity, in the University of King's College, Toronto.* Cobourg: Printed at the Diocesan Press. 1843.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—*Jer.* vi. 16.

The occasion which now brings us together is one which, in a scattered country like this, is not likely to have happened many times in the lifetime of any individual. To most of those here present, I apprehend, this will be one of the great periods by which our lives are marked, and to which we look back, and reckon other and smaller events. It was a great matter to raise the first temporary House of God in the midst of the forest; it is more still to provide the handsome and durable edifice, in which the thriving and increasing town may hope for the rest of the life of the present inhabitants to worship the God of their fathers. Not that I would limit the Church people of this place to this house of divine worship in its present dimensions. God grant that they may so prosper and increase, that these walls may be soon far too small to contain them. God grant that they may so adorn their profession by devotion, and purity, and integrity, and brotherly-kindness, and charity, that others may see their light, and be gathered inte the communion of the Apostolic Church, of which it has pleased God to make us members. Then may we find that one place is not sufficient for the increasing numbers of our thronging worshippers, and other temples may arise to heighten the native beauties of this lovely valley.

Nor will this be an unimportant day to me: for it is the first occasion upon which I have been called, in this new country, to assist in the opening of a new house fer the worship of God; and when I regard the edifice itself, recalling in so many points the churches of our parent country, when I look round on this assembly, and perceive features such as I have left behind in our native land,—when I see the same classes of persons around me, to whom I have been accustomed to minister in the country parishes in which my lot has all my life hitherto been cast,—I cannot avoid feeling the renewal of many past pleasures, nor the persuasion, that in this assembly I meet those who are desirous of handing down to their posterity the habits and institutions which they have received from that noble country from which most of us derive our origin.

But I am anticipating. Whilst we look forward in hope to what is future, let us look down on what we at present possess. Whilst we hope that others may be brought into the Church, let us learn to value highly the privileges we enjoy as Churchmen. Whilst we joyfully celebrate the opening of this new edifice in the communion of the Church, let us look deeper and more at length into the solid grounds we have for a joyful celebration of this event.

1. And first, this edifice is one in which we are united in divine worship with *the Church of our Fathers.* We here worship by the same form of words, with the same outward ceremonies, by the ministry of the same priesthood, under the government of the same bishops, by which our fathers worshipped. Nor is this a light thing. For why has God caused us to exist in successive generations? Why has He made the preceding generatien the author of existence, the protector and the instructor of the succeeding?—for what reason has He commanded the child to honor his parent, and implanted in his soul regard and reverence for him?—if it be not intended that truth should be handed down from father to son—that the son should believe because his divinely appointed instructor believes;—that thus a holy prejudice should be fostered in the young mind, and ideas should be planted which may grow with our growth and strengthen with our strength, and which it may require almost a total change of our very selves to eradicate. God forbid that the time should ever come that the parent shall not think it his duty to train up his child in the principles he himself believes!

But some one perhaps will reply in his mind, will you not, in this way, set aside all the distinctions of truth and error? Will you not require a child to be a Jew, a Turk, a Heathen, a Roman, a Presbyterian, a Churchman, only and solely because of the accident of his father's being of that persuasion?

Not so, my friend. The *accident* (as you denominate it) of his birth, is not an accident, but a *providence*—a divine providence; specially ordained by Infinite Wisdom, to prevent the necessity of men's being constrained perpetually to search out truth for themselves, by transmitting to succeeding generations the truths to which their fathers have attained. These various forms of religion, although in their distinctive peculiarities they may be forms of error, are yet in many other respects forms of truth. It may happen, as in the case of a heathen parent, that the quantity of truth which he is able to transmit is but small, and that it is overlaid, and in a manner overwhelmed with error. It may happen that the same agency, and the same authority which transmits the truth may equally transmit the error. But I can never believe that God has left error and truth in their own nature undistinguishable, so that as persons grow up to the power of judging for themselves, they shall have no means of separating the one from the other. It is not my intention to teach that men should not seek to go beyond what their parents have taught them. On the contrary, I equally believe that it is the order of providence, that each generation should improve upon the preceding—should add to the stock of knowledge and truth—should dissipate further the mists of ignorance and error, and by that means hand on the deposit to their successors enlarged and of a better and higher quality. But I must believe that every child ought, *in the first instance*, to receive a parent's instruction as sacred, as divine; until it pleases God (if he has been instructed in error) to open the eyes of his understanding to discern the error. And then, as all truth is God's truth—as the parent is but God's instrument—as the Lord of all has a perfect right to use other instruments if he pleases, to correct the imperfect working of the first—and as every soul of man is bound to receive and act upon God's truth, in whatever way presented to his mind, so soon as he is persuaded that it is truth—then it may become a man's duty to go counter even to the instruction and authority of his parent, to quit the system in which he has been brought up, to change his religion—if he is once persuaded that he has found error in his own religion and truth in another.

But, until that is the case, the religion of our forefathers ought to be in the eyes of all of us sacred, nay divine; and it should always be a most cogent argument to us that a thing is good, and to be honored and held fast by us, if we know that we have inherited it from our progenitors. And that, we are well assured, is the case with the Church, in whose communion this edifice calls us to worship. Here we can feel that we are united with our distant friends in the old honored country from which we have come out—and with those again who are no longer in this world, with the generations past, whose mortal remains repose with their fathers in the holy ground of our old church-yards, and whose spirits rest with the blessed in Abraham's bosom, in the presence of their adorable Saviour.

II. But it is not only with the Church of our fathers that we are called on to worship in this edifice—it is with *the Church of the Apostles.*

When the Apostles made converts to the Christian faith, they did not go upon the selfish and haughty principle that a man's religion concerned no one but himself. They joined men together in one holy Society, which they called *the Church.* And in order that this Society might be preserved so long as the world should last, they introduced into it principles of order and discipline, and the means of a perpetual succession, till time should be no more. Moreover, as this Society was to have within it a heavenly life, disseminated throughout it, and communicated to all its members in that proportion in which they should desire it, they devised means and channels by which this heavenly life should be conveyed, and in which it might be for ever sought and found.

Still further, as spiritual life depends upon the knowledge of the truth and faith therein, they made it their business to transmit to succeeding generations forms and documents in which that truth was embodied and recorded.

1. I have said that the Apostles introduced into the Church principles of *order and discipline.* This they did partly by establishing distinctions of order and function in the Church, so that some should minister and others receive: that some should teach and others learn; that some should govern, and others render obedience. They established, in short, a clergy and a laity. And that self-same distinction does the Church possess to which we belong.

There was not only the distinction of clergy and laity, but there was also an order and distinction amongst the clergy themselves. One order of them (as may be seen in the Epistles to Timothy and Titus,) was probationary, and intended as a step to the full exercise of ministerial functions; another was placed above the ordinary ministers of the Church, in a place of authority and government. And so it is in our Church. We have our order of deaconship, which is in a manner an imperfect degree, and but a step to full orders; and again, a clergyman in full orders may be raised above his brethren and constituted a bishop.

2. But I said that the Apostles ordained the means of a *perpetual succession* in the Church, till time shall be no more. Of that succession there are two branches, one that of the ordinary members, the other that of the ministers. In order to keep up a perpetual supply of members, the sacrament of Baptism was ordained, by which men were initiated into the Church,—and the ordinance of Confirmation, by which persons were admitted to a fulness of privilege and grace. In order to keep up the succession in the ministry, there was the rite of Ordination; and that rite was left in the hands of the Apostles, and afterwards of the Bishops of the Church, whose special office it was to see that a due supply be kept up of persons qualified to serve God in the ministry of His Church.

The same rules and ordinances have we. Our Baptism is the same as that of the Apostles; our Confirmation resembles theirs; and our Ordination serves the same end as theirs, and is administered, as in their times, by the Chief Pastors of the Church. Not only that, but every Bishop and every Clergyman of the Church of England has it in his power to trace up the succession of Bishops through whom he received his authority, beginning with the Bishop who laid his hands upon him, and going upwards from Bishop to Bishop, to the very hands of St. Peter and St. Paul.

3. But the Church was not a mere external system of persons and ordinances; it has spiritual functions, and those functions require an inward life emanating from God himself, and spread throughout the whole mystical corporation which the Church in fact is. And for this the Apostles provided in the word and sacraments. For the preaching of the word of the gospel was not merely for the conversion of the unbelievers; but still more for the building up of the believer on his most holy faith. And not only the word, but the sacraments of the gospel have the same end. To the one pertains the imparting of the first germs of spiritual life, by the removal of guilt, by incorporation with Christ, by the gift of the Holy Spirit;—to the other, the nourishing and sustaining that life by the continual communication to the believer of the flesh and blood of his Redeemer offered and poured out for him on the Cross. Both these in their operation are hidden and sacred, and to human apprehension unintelligible, and therefore in the Greek language are called *mysteries.* By this word and these sacraments the spiritual life of the Church was to be sustained: and to mark most distinctly that they are indebted to divine appointment for their efficacy, —that they are but channels from the One Foundation of all grace—believers were required to seek for them from the hands of men bearing the divine commission from the Apostles and Bishops of the Church.

Now precisely thus is it with us in the Church of England. We hear the preaching of the word of God; whether by the reading of the wriiten word, or by the absolutions, and exhortations of the Church, or by the catechising of the young, or by public discourses. We have the administration of baptism and the Lord's Supper, in which we are taught to look for spiritual life and sustenance. And with us it is equally necessary, if we wish to obtain these, to have recourse to men bearing the divine authority committed to them by the hands of the bishops. Thus no baptism is recognized in the formularies of the Church, excepting that administered by "a lawful minister," and no person is supposed to have assuredly received the holy communion for *all* its saving purposes, excepting those who have come for it to the hands of a priest of the Church lawfully ordained and in communion with his lawful bishop. What measure of grace it may please God to attach to imperfect ordinances, received by simple and sincere minds in ignorance and with a true desire to do what he has appointed,—we do not presume to decide; but the Church does not *recognize* such imperfect ordinances, because she has received no authority so to do from the great Institutor of them.

4. But besides these points of authority most manifestly apostolical, and of importance more decidedly vital, there are other things in the Church of Christ, which are not without their authority or their importance. One of these is the use of Liturgies,—another is the observance of holy days and holy seasons; and we might instance others still.

And first with regard to the use of a Liturgy, a pre-composed form of prayer and praise in public worship. There can be but little doubt that in the first infant institutions of the Church, prayer, from the very nature of the case, must have been free and extemporaneous. And for that reason, no doubt, it pleased God to inspire individual members of the Church with the faculty of prayer in the public assemblies. But that which was fitted for the first incipient, unsettled state of the Church was not necessarily suited to it in its more established and settled condition. And indeed our Blessed Lord himself had sanctioned the idea of forms of joint prayer, by giving such a prayer to his disciples. Accordingly we find that every Christian Church under the sun, which can trace its existence up to early times, has had forms of public prayer, the first beginnings of which lie in the obscurity of the remotest antiquity. Now supposing we had only that one fact, that all ancient churches have forms of prayer, the beginning of which no one can trace, —we might naturally conclude that the idea of forms of prayer was given to all churches in their very beginnings, by some one joint authority, which they all recognized and respected: and what authority can that be, but that of the Apostles? But we can go farther than this. There are certain forms of words, which are to be found in almost all ancient liturgies and which we find alluded to by very early writers as in use in their own time; such for instance as the *Gloria Patri*, —the words in the Communion Service, "Lift up your hearts," "we lift them up unto the Lord,"—the hymn of the Trinity in the latter portion of the Communion Service. All these are expressly mentioned by very early writers as existing in the Liturgies of their day.

Still further, it is a very remarkable fact that all the ancient forms of the Communion Service now in the world, agree in certain main features. They all contain the Lord's Prayer; they all have a prayer of consecration; they all have a prayer for the whole Church, and all estates of men in it; they all repeat the words which our Lord used in instituting the Lord's Supper in the same expressions, and those expressions somewhat different from those we have in the New Testament; they all contain the Creed, and the "Glory be to God on High," and the hymn, "Therefore with Angels and Archangels"; and they all agree in making an oblation to God of the elements which are to represent and convey to the believing soul the flesh and blood of his Lord.

Now to every reflecting mind it surely must appear absolutely incredible that forms of prayer in many different languages and different countries,—in Churches even at variance with each other,—should have such a minute and particular agreement with each other in certain specified particulars,—if those particulars did not emanate from one authority, which they all jointly acknowledged and looked up to. And where shall we find such an authority but in the Apostles? Surely then, if we knew no more, we must be drawn irresistibly to the conclusion, that some form of service for the Holy Communion, containing these points in which all agree, was sanctioned by the Apostles themselves.

But there is one remarkable fact still behind. All these different forms of service for the Lord's Supper can be traced to four originals, containing the same features, but different in arrangement; and each of these originals bears the name of an Apostle or Evangelist; one being called St. Peter's, another appearing to originate with St. John, a third attributed to St. James, and the fourth to St. Mark. It is very true, that in the form in which they are now found, they have undergone great alterations from their original state; but the fact that there are four distinct forms, and that these are ascribed by history to apostolic men,—coupled with the consideration of their unity in general plan, and their dissemination throughout the Christian world,—makes a chain of evidence to prove them apostolical, such as we seldom see.

Now the Church of England is thus apostolical in her prayers, in having set forms of public devotion, and in comprising in her Communion Service all the leading points contained in those which seem to have come from the hands of the Apostles.

Much the same may be said for the observance of holy-days and seasons. We find such observance prevailing in every ancient Christian Church in the world. We trace the matter up in history, and we discover that the same custom prevailed when the whole Catholic Church was one and undivided. We find that certain seasons, such as Good Friday, and Easter, and Whitsunday, and the Nativity of our Lord, are universally observed now, and have been so as far back as history reaches. But we can go further than this. We can prove that St. John, St. Philip, and St. Peter, did actually observe Good Friday and Easter Day,—and that they appointed the observance of those days to the Churches they founded. Shall we then hesitate to believe that the observance of such days, and some of the leading days themselves, were authorized by apostolical authority?

And here again, therefore, we find the Church of England walking in the steps of the first founders of the Church, and observing the ordinances and traditions which they delivered "either by word or by their epistle."

5. But order and discipline, and succession, and means of grace, and holy ordinances, would be of comparative little service, if the minds of those who receved them were not instructed in the truth. Spiritual life itself cannot be adequately supported in the soul of the Christian, after he becomes capable of knowledge, without faith; and faith, to be availing in the end, must be belief in the truth. It is only the truth which can make men spiritually free. If the Church's belief is erroneous, all the external system of the Church must tend to support error. Nay, even divine grace itself, conveyed through the Sacraments, must be dimmed of its lustre; nay, occasionally perhaps the sincerity of the Christian's courage which has been fostered by the means of grace, may be engaged in the maintenance of error.

In order, therefore, that truth may be taught and preserved in the Church, the Apostles appear, in their own day, and in their own customary practice, to have adopted forms of words, embodying the chief points of Christian truth, round which all other truth might be gathered, and from which all other revealed truth might be developed and branch forth. Such forms are the Creeds of the Primitive Church; which, although differing from each other in order and arrangement, yet contain some main features strictly similar, and expressions exactly alike.

But these forms are too brief to contain or distinctly imply the whole of the teaching of the Apostles, both doctrinal and practical; and, if left to be interpreted only by the tradition of their preaching, which might be handed down in the Churches in which they had ministered, might have been liable to great corruption. It pleased, therefore, the Holy Spirit so to guide the minds of the Apostles, that they should be led by the circumstances of the Churches and of individuals, to commit to writing all their essential doctrines and precepts. At first sight, indeed, looking at the apparently casual and accidental origin of most of the Apostolical writings, we should hardly expect that they should contain the whole of what the Apostles taught. But we have the testimony of the early Church,—from which we derive our knowledge what are and what are not the inspired writings,—that it is so; that we have in the New Testament all the essential parts of the Apostles' teaching; and that being the case, we have no need to seek further, excepting that we may understand more perfectly this undoubted record. We have a standard, by which to correct any deviations from evangelical truth; we have a means of developing the whole of the Apostles' doctrine.

And just in this light does the Church of England receive the doctrine of the Apostles. She employs forms of profession of faith in the Nicene Creed and that called "the Apostles'," the main features of which may be traced up to the times succeeding the generation who had seen the Lord.

Not only that, but she reverences the Scripture most unfeignedly, and builds all her instruction upon it. She appeals to it unreservedly, to confirm and establish her own doctrine. She appoints to be read in her daily public service a portion of it, manifold more extended than those read in any Christian Church under the sun. All her Services are tinctured with Scriptural language and sentiment in a most remarkable degree. And to place the matter beyond all doubt, she declares explicitly in one of her Articles, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read there in nor may be proved thereby shall not be required of any one as necessary to salvation." And if there are things taught and commanded in our Church, for which we have no direct warrant in Holy Writ, they will be found to be either such as are requisite in order to carry out the precepts of the Apostles, or such as we learn from history to have been the completer development of their words, exhibited in the very age in which they taught.

This then is the especial glory and safeguard of the Church of England, that she not only communicates to her children the faith which the Apostles taught, but also adopts those methods of preserving and authenticating the truth which they instituted.

III. I trust I have now sufficiently shown that the Church in whose communion this sacred place enables us to worship, is not only the Church of our fathers, but—what is of immeasurably higher importance—the Church of the Apostles. It now only remains for me to press briefly upon you some practical considerations arising out of the whole subject.

1. And first, need I exhort you to abide steadfastly by the Church? I feel that the presence of many of you on this occasion, the warm interest you have shown in the solemnities of the day, and the hearty share you have taken in the worship of God according to the usages of the Church of England, prove it is your wish to abide by it. And surely there is much in what we now witness to cheer us greatly. Many of you can look back to the time when the few adherents of the Church in this neighborhood scarcely durst show themselves,—scarcely durst assemble to own her worship, for fear of worldly loss or injury. And now what do we behold? Here assembled persons of all classes, who have contributed, according to their means, to erect this handsome and substantial edifice, and are now met together before God, to own and rejoice in the work of their hands. Surely this is great encouragement to us to go forward, and to hope that the body of the people may increasingly be gathered home to our Zion.

2. But it will be a small step to make a profession of adherence to the Church, unless we carry our adherence out into all its consequences. If we do not, we point out the right way to others, but we ourselves shall not reap the benefit of walking in it. It behooves us then to do something more than frequent the assemblies of the Church, we must take our full share in her worship. A heathen might, as an inquirer, or even from curiosity or other questionable motive, be present in our assemblies. It behooves a Christian and a Churchman to confess his principles before men, by uniting with voice and gesture in the worship of God as conducted amongst us, and by following all the rules and regulations which are laid down for that purpose. Nor are the outward ceremonies of our Church without their value. They carry us back to the home of our fathers. They form another and another link of the chain by which we are connected with that great nation from which we are sprung, and with the Church which is the glory of that nation. In many cases they unite us with the whole company of the faithful from the beginning to the present time.

3. But words, and gestures, and ceremonies, are but instruments and means of something higher. They are the way in which the external and inferior portions of our nature is called upon to pay homage to its Lord. Religion, to be effectual to its external purposes, must be inward. Worship must be inward and spiritual. Whilst, therefore, we draw near to God with our mouths, let us be careful that our hearts likewise humble themselves before Him: whilst our bodies testify our reverence for Him, let our souls also bow down before Him in lowly adoration.

Nor ought we to rest in prayer and praise. There is one ordinance, the highest act of both prayer and praise,—that in which we unite to partake of the body and blood of our crucified Redeemer,—to be thereby united to him and to each other. If we have not courage to proceed to this, as we cannot be perfect Christians, we cannot be true Churchmen. That especially, and beyond all others is the ordinance in which we keep up our union with the Church, nor will the utmost exactness in all other points, nor the greatest zeal for the externals of the Church, make amends for our deficiency in this.

4. We must bear in mind, furthermore, that religion is not a thing merely for the assemblies of God's people. It is a thing to be carried out in our daily conduct; and if we do not thus carry it out, a loud and public profession of attachment to the Church, and an appearance of zeal in her public worship, will rather discredit than support her. Religious worship is a duty in itself; but it is also means to an end, and that end is a pure and upright life. Indeed, if a person does from his heart take his share in the joint service of the Church, if he does worship God in spirit and in truth in the assemblies of His children, he cannot fail to carry his devotion further, and worship and serve Him by every action of his life. Be it then our constant care that we may have this evidence of our sincerity, both as Christians and as Churchmen.

5. There is one point which I desire to urge upon you, my brethren, and then I have done.

If we really value the Church of England for its own sake and for our soul's sake, can we fail of wishing to transmit its benefit to our children? As we have received it from our forefathers, how can we show our gratitude so well as by handing it down to our posterity? As God has been pleased to ordain that this truth should be preserved in the world by natural descent, shall we not fail in our duty to Him if we do not our part in delivering on that which we have received? Nay, will not our offspring themselves have just cause to rise up in judgment against us, if we have had it in our power to convey to them so great a blessing, and have neglected it? In short, how is it possible that one who really values the Church of England, should not desire to perpetuate her ministrations to the remotest posterity? Indeed this very edifice, so durable in its material, is I trust a pledge that such is the wish and intention of all who have contributed to raise it. Let us then be careful and earnest in the performance of this duty. Let us train up our children in the principles and doctrines of the Church. Let us habituate them to her worship. Let us, as they become gradually fitted for her higher ordinances, prepare them and lead them on to a participation of them. And let us not neglect her minor habits and traditional usages. They are all parts of one great whole. They all breathe one spirit of humility and reverence and charity. None of them can be neglected with impunity.

And now, may He, without whose blessing all our doings are valueless and unavailing, grant that the employments of this day may bind all present in one holy bond, so that after being united in acts of worship to one common Lord here below,—we may be united again at his right hand, and fall down together, with all the company of heaven, in adoration before His throne throughout eternity.

COMMUNICATIONS.

For the Churchman.

Rev. and Dear Mr. Editor:

An account of the consecration of the Church of St. Cornelius, on Governor's Island, has already been given in your paper. I shall not, therefore, advert to the very interesting services attending the consecration, but will ask leave to say a few words about the Church itself. It consists *externally* of a Chancel, Nave, Transepts, and western Porch. We say *externally*, for the South Transept has been taken to form quarters for the Chaplain, and there is but one Transept seen internally. The Nave is 44 by 20 feet, and the Chancels 12 by 14 feet. The Transepts are 12 feet by 14 feet, and the western Porch is 14 feet by 12 feet.

The roof is open, and of high pitch, consisting of two cross braces, with arch braces beneath them, which are received by simple corbels. The height of the walls of the Nave is 14 feet, and they are made of upright plank, tongued and battened. The interior is sealed with narrow board, tongued, grooved and oiled with boiled linseed oil. The Chancel, Transept and Porch walls are made in the same manner, but they are not so high as the Nave walls. The Chancel roof is 4 feet lower than the roof of the Nave and the Sacristy is on the north of the Chancel.

The Transept roof is much lower than the roof of the Nave; within, the Chancel is raised three feet above the Nave, and is divided by the Altar rails. The rails enclose the Altar, made of black walnut, the 'Credence on the right, and two plain black walnut seats. The Lectern stands without the rails, and having two desks is used both as a Lectern and as a Prayer Desk. The Pulpit stands on the south corner of the chancel steps. All the wood work about the Chancel is of black walnut.

The Chancel is lighted by a very beautiful eastern Triplet of stained glass, and a window of five rectangular lights on the south. The Font is made of black walnut and is octagonal, being lined with lead and having a drain and cover. It stands in the north-east part of the Nave.

The Nave is provided with open seats placed so as to leave abundant room for kneeling, and arranged so as to form a central alley. There is a very fine rose window over the Chancel-Arch, of stained glass and good design. All the velvet used is green.

The general effect of the Church is certainly very good, and many things in it are very beautiful. Though the Chancel is small, yet it is well defined and its construction is substantial. The Creed, The Lord's Prayer, and The Ten Commandments have not been put in the Chancel, and this is truly a negative beauty. The Font is of good design, and very much to the honor of the builders, it has a cover and drain. The seats are good, and we cannot be thankful enough that there is room allowed for kneeling. We are very glad that the color of the velvet is green, and we only wish some one would present the Church with a green Altar-cloth. Strange it is that the prevailing taste has introduced into our Chancel a kind of blue, for which there is not the slightest authority. The reality of the building strikes you at once, and impresses you with a trueness of devotion which imitation work can never inspire. The walls are what they appear to be; and the braces of the roof are not ornamental appendages hanging on the rafters.

But a just admiration of the beauties of this Church only increases our sense of its defects, as the praise of one who has no particular idea of what is praiseworthy is good for nothing. We know therefore that we shall be pardoned for speaking plainly of the faults of this Church in many respects so beautiful.

As we have said, the Chancel is much too small, and it is broader than it is deep. The Transepts are wrongly placed against the middle of the Nave, and their roofs are much too low. It is much to be regretted that Parish Churches should be built with Transepts, because they are either of no use, or else they are put to an improper use. In this case one Transept has been used for the Chaplain's quarters, so that you have, inside, the very singular effect of a Church with one Transept. The western Porch is entirely out of order. Better lengthen the Nave than put on a Porch in a place where it never ought to be. We were sorry to see the Font standing in the wrong place, and more than sorry to see some imitation work about the Tablets in the Chancel. The Pulpit ought to be on the Gospel side of the Altar in a Church like this. It is a good thing that the Minister does not say Morning and Evening Prayers with his back to the Altar, but the Lectern ought never to be used as a Prayer Desk. We are also very sorry to see that this Church has no Piscina, a thing indispensably necessary to every well-built Church.

The name of this Church is certainly very good. It is becoming very fashionable to name churches after virtues, graces, doctrines and ideas. But we believe that all must admit that it is far better to take something visible for a name. If we wish to make some Christian Grace conspicuous, it is better to choose the name of some saint in whom that grace was exemplified. If this Church had been called, "the Church of the Christian Combat," it would have been in accordance with the peculiar taste of our days.

In conclusion we beg leave to thank the Reverend Chaplain for the good which he has done in the building of this Church, and to say what we know he will believe, that the beauties of the Church of St. Cornelius have no more sincere admirer than our humble selves. P.

NOTE—The Pulpit, Lectern and Font were executed from Designs of the Chaplain, by Murphy & Gunning, No. 52, McDougal St.

For the Churchman.

NASHOTAH MISSION.

Rev. and dear Mr. Editor,—A few words, if you please, to those who do not seem to know what editorship is. May they teach them.

I think, Mr. Editor, that you have sat too long in the "editorial chair" not to know what your duty is in reference to articles sent to you for the purpose of insertion in your paper. Must I inform "Silentia," and a number of your readers, whom he says he represents, that it is no more than common justice (to use your own words, Mr. Editor,) for an editor of a paper to insert the defence of an accused person. Now, Mr. Editor, *I* considered myself that accused person, when I designed to notice the gross charges and base insinuations of a writer in the Protestant Churchman, against the Missionaries at Nashotah.

I am, virtually, a member of that Mission. So that, charges which might seem to some, less interested than myself, unworthy of notice, I thought worthy of *such a notice* as I took of them. Now, Mr. Editor, if you will allow me, I can assure you, from personal knowledge, that the Nashotah Mission is not sustained by those who pretend to fight the battles of the church, but by pious *ladies* of the church. The writer in the Protestant Churchman, understanding this, in one of his sentimental moods, pathetically asks, "why the rigorous exclusion of gentle women from within the walls" by the missionary household? Now, the design of this question is easily divined, which is, to fix upon the Nashotah missionaries, the character of *women haters.*

He well knew if he could but gain that point, he would effectually cut off the supplies, and bring utter ruin upon that important Mission. The *ladies* who have heretofore given, generously, for the support of the Mission, will of course see through this base design; but those who have had their "secret doubts" whether they should contribute or not to that object, would have had their doubts confirmed had no notice been taken of those charges. And, Mr. Editor, from whom is such a notice and disclaimer likely to be most effective, than from one who in the name of Jesus Christ is about to cast in his lot among those self-denying brothers who are engaged in so good a work? and let me add, than from one who has been clothed, fed, and educated, for the last five years, by two *ladies*, with the understanding that I should go to Nashotah as a missionary?

But, Mr. Editor, I see you are determined to follow your own judgment, and not the *friendly* advice of "Silentia." For had you taken the hint, the article of "Silentia" would never have appeared in the columns of "The Churchman."

By inserting this, as you kindly did my former article, Mr. Editor, you will oblige

ONE WHO IS GOING TO NASHOTAH.

For the Churchman

Mr. Editor,—I would like to call the attention of those, who have time or inclination to read on such subjects, to a book published during the last month in England styled, "*Letters to M. Gordon, on the destructive character of the Romish Church, in religion and policy.*" *By Chr. Wordsworth, D. D.* The author of this work is reputed a *Puseyite.* His reputation for talents and learning stands very high; his merits as a writer are well known and much esteemed, but in addition to this he is distinguished as a favorer of that movement which has been going on for some years past in the Church of England, and which is termed *Puseyism.*

There are a great many honest but ill-informed people among us who fancy that the clergy of the establishment in England are going over bodily to Rome; and when they hear that there is but a small portion of both laity and clergy, in that Church, [so wide spread and rapid has been the contagion,] preserved from the taint of *Puseyite* principles, they are very near to believing that in a very few years the English Church and the English Government will openly reassume the ecclesiastical allegiance they once owed to Rome.

I have never entertained such fears myself, nor seen cause why they should be entertained by others. I am inclined to believe the so called low churchmen are really (though perhaps unwillingly) friends to the Romish cause: I am very certain that *Puseyism* is an antagonist to that cause. I wish those who think they have reason to doubt this latter position, would read Dr. Wordsworths's Letters. It is a very short work, very simply and plainly written, and whatsoever may be the result, I think hardly any one will regret the two or three hours devoted to its perusal. M.

For the Churchman.

KEMPER COLLEGE, ST. LOUIS.

Your paper of the 17th of April, contains a card signed by the Rev. E. Carter Hutchinson, and other gentlemen, referring to my communication in reply to the charges made by the editor of the Episcopal Recorder against the Trustees of Kemper College, requesting your readers to suspend their judgment upon this whole subject "until the *accused*, (?) and it would seem the *already condemned*, can have sufficient time to spread such documents and facts before the public as are needed to form correct opinions." It may seem too soon to notice this card before the promised documents are "spread before the public," but its *very extraordinary* nature compels me to do so at once lest it should mislead some unwary reader.

In the first place, I would remind your readers that my communication was confined almost entirely to the contradiction of the erroneous statements of the Recorder, respecting the affairs of Kemper College, which I did upon documentary evidence. My object was to repel an unprovoked attack upon the Trustees. Let this be understood as the *main issue* in this controversy. It was necessary that I should explain the transactions between the Rev. Mr. Hutchinson, late President of the College, and the Board, as they had been misstated by the Recorder, to the prejudice of the latter. I fully admit, then, the right of Mr. H. to he heard in this matter, so long as he confines himself to the true issue. But upon what authority have the other gentlemen, whose names are appended to this card, and who, with one exception, have had no connection with the College, thrust themselves into a controversy with which, so far as any thing has appeared, either in my communication or their card, they have nothing to do? I have had no controversy with them; neither have the trustees. Whatever their motives may be, I wish this *distinctly understood;* that I have and shall have no controversy with them, except upon *one contingency*, which I shall note.

In the Recorder of the 20th of March, the editor, in a lame attempt to reply to my communication, while he repeats some things, clearly disproved by the books and records of the College, and while he admits that in other things he may have been *mistaken*, nevertheless inconsistently writes, "We can only say that we had the *best authority* for what we stated; and there are *letters in our possession*, by which every important statement by us *is corroborated*. It is evident enough that the flagellation which these communications were intended to convey, was not really designed for us, but for some one out there, who is to be flogged over our shoulders. Be it so. We shall await the movement of *the gentlemen on whose information we chiefly relied*, and doubt not they will take such action as their better means of judging of what is proper in the case, may suggest." The editor confesses that he is but the instrument of others in this matter—throws the responsibility of his statements upon his principals *out here*, and begs them to sustain him. I know not who the gentlemen are, referred to by the Recorder, but in the right of a Trustee I have requested the editor to give me their names, that we may know who our concealed accusers before the public are. If it shall appear that the persons whose names are signed to the card are the Recorder's *authority*—if they are "the gentlemen upon whose information he chiefly relied," then and not otherwise are they parties in this controversy; and I shall be ready to meet them in whatever way they may renew their attacks. But if they disclaim all connection with the article of the Recorder; if they are not willing to father its statements and bring no new charges against the Trustees, then, I repeat, I have and shall have no controversy with them.

The card contains an implied censure upon me for attaching my official signature to our unofficial communication. I did so, simply to let it be known that I had full access to the papers of the College, and as certifying to the correctness of my extracts from them. I had no wish that it should be considered as official, nor do I suppose that any one did so consider it. Mr. Hutchinson and all others interested can have free access to the same documents, if they apply for it.

But the most *extraordinary part* of the card is, the attempt made in it, *to change the relative position of the parties to the controversy*. It represents Mr. Hutchinson as the *accused and the already condemned!* It looks like an attempt to sustain his position by the stale whine of persecution. But nearly every one who has read the articles in the Recorder, or my communication in reply to them, will understand who is the accuser and who are the accused. For many months, little or nothing had been published respecting Kemper College. The difficulties connected with its loss seemed to have been forgotten; when, without provocation, the editor of the Recorder comes out with an attack upon the Trustees, implicating their characters as men of honor and integrity, and insinuating that the late Bishop and the clergy of the Diocese, generally, are unsound and unfaithful; an article calculated, as the editor of the Banner of the Cross justly says, "to stir up strife, to embitter feelings, to rekindle expiring animosities, imbued, in short, with the spirit of mischief." Were we then, to let these charges and accusations go abroad uncontradicted, and allow Churchmen of the East to believe them all true, and the original donors to the College to believe that, as the Recorder says, "we had allowed their funds to be *squandered* in ways of which no satisfactory account will ever be given?" Were we not rather *compelled* in duty to the church and in defence of our own characters to prove them false? And when, in *self-defence*, we did so, are we to be branded as *accusers?* The idea is preposterous. My part in this controversy, was taken under a solemn sense of duty, and although, at a time when "the Church needs rest," it is the most painful task I have ever performed, it is one, from which, by God's blessing, I shall not be driven by any attempt to mislead the public mind, either by the cry of persecution, or by involving the subject in new issues.

W. Griswold.

For the Churchman.

"An act of insubordination and presumption, alike dangerous to the discipline and the efficiency of the hierarchy to which he belongs."

The above, Mr. Editor, is from the New York Courier & Enquirer, copied, with implied approbation, into the Protestant Churchman. And what is the act of insubordination and presumption which is to be thus dangerous to the discipline and efficiency of the hierarchy of our Church? Why simply Dr. Berrian's declaring that he did not think that the testimony which was hunted up against the Bishop of your Diocese was such as to warrant the verdict and sentence of "the hierarchy" against him. In other words, when "the hierarchy" acts, the ministers and members of the church are to have their lips sealed. It is insubordination and presumption to canvass their doings. This is about as nice an article of importation from Rome as I have met with in some time. Perhaps there is a closer understanding than most people are aware of between these doughty editors, and their brother of the quill, the Virginia alumnus, and Roman pet, the convenient Mr. Henry Major. It would be some thing gained, and might encourage to further *developments*, to get the principle quietly infused into the people that it is "insubordination and presumption," "mischievous, indecorous, and disrespectful," to question the doings of "the hierarchy;" and that "the *discipline* and the *efficiency* of the hierarchy" are to be supported in majestic elevation above the interference of the opinions of the clergy and laity.

Now, good Mr. Editor, I pray merciful consideration of my insubordination, presumption, mischievousness, indecorum, disrespect, and all that—at least, as we have not yet among us the eloquence of the inquisition in behalf of the discipline and efficiency of the hierarchy, I may hope to escape with whole bones, and an unbranded and unlacerated skin—if I venture to say, that there is at least one left among us who desires to have no hierarchy in our branch of the church, whose doings are not held subject to all the inquiry and investigation which, for the best interests of both the religious and civil community, are approved by sound and wholesome views of civil and religious liberty, of justice, of honor, and of right.

A Christian Freeman.

For the Churchman.

"Impartiality.—The Banner of the Cross (April 17th) republishes the one-sided article, headed 'Trinity Church Charter,' which appeared in the Churchman of the 10th. Will the Banner give room to the rejoinder of 'Hope On'* to that article, from the columns of the Protestant Churchman of the 17th? *Audi alteram partem* ought not to be overlooked by one who bears aloft the motto, *'Pro Deo, pro Ecclesia, pro Hominum Salute.'*—Protestant Churchman.

The Protestant Churchmen (May 1st) republishes the one-sided attack on the Rev. Dr. Berrian which appeared in The Morning Courier and New York Enquirer of April 15th. Will the Protestant Churchman show that it has more honesty than the Courier by giving room to the rejoinder of "Honor" to that article, from the columns of the Churchman of May 1st? *Audi alteram partem* ought not to be overlooked by one who bears aloft the motto "Evangelical Truth."

The Protestant Churchman will probably not do this. And sooth to say, I do not think that it is *per se* its duty to do so, any more than it is the duty of the Banner to copy the article "Hope On." I say, *per se*. The Protestant Churchman, however, has made it its duty *by its own act*. Its clear intimation of duty on the part of the Banner, involves an admission of its own correspondent obligation, on the great principle of doing to others as we would they should do to us, by which a truly Christian print would be governed. The established character, however, of the Protestant Churchman renders it more than doubtful whether it will act upon the golden rule.

Alpha.

* "Hope on" is probably a watch-word of the same class as "*There's a good time coming*," which seems to have been adopted by certain citizens sometimes called the *Help-yourself-to-a-farm* [Church Farm?] *party*.

For the Churchman.

Mr. Editor.—Mr. Folsom, in your last speaks of *a certificate against him which I and the persons who signed it have since been compelled publicly to admit did not represent the truth.* The certificate referred to is as follows:

"We the undersigned, Vestrymen of St. Jude's Church, do hereby certify that the statement of Mr. Thomas Dunn in the Churchman of March 13th, is *correct*. And that one of the two Vestrymen, C. J Folsom, who has, in the last Churchman, denied its truth, did, in our presence, fully admit that the Rev. R. C. Shimeall's statement, so far as St. Jude's Church is concerned, is *untrue*."

Austin Sherman, M. D.
W. H. Bond,
T. G. Girvan."

That either the signers or myself have admitted that the above certificate does not represent the truth, is wholly incorrect. The certificate was supposed by some to include Mr. Joseph Weeks, as well as Mr. Folsom; and this misapprehension of its design, as soon as known, was promptly disavowed. But there has been no admission that it did not represent the truth.

In reply to my declaration that he had denied the statements made to him by Messrs. Rogers and Girvan, in regard to the incorrectness of Mr. Shimeall's pamphlet, Mr. Folsom says that he has seen no such statements, and consequently denied none such. Among Mr. Shimeall's certificates in his communication to the Churchman of March 27th, was one from Mr. Folsom, in which he says that he was "distinctly told, by Mr. Girvan, that he (Mr. S.) had not disapproved of the publication of the "Statement of Facts," &c.; and referring to this, Mr. Folsom adds, "and they say I have correctly quoted them in my certificate."

In reply to this declaration, I ask the favor of an insertion of the following letter, written at first for the Churchman, and addressed to the editor:

Rev. Sir.—Your attention is specially called to the clause marked by me in italics in the Churchman of May 1st.

Mr. Folsom states,—"Now Sir, I take the liberty to say that I have seen no statement of Messrs. Rogers, or Girvan, and consequently have not denied any such, *and they say I have quoted them correctly in my certificate.*"

Now Sir, I hereby declare that Mr. Folsom's statement is false in every particular, that neither by assertion, hint, or intimation have I given him to understand, that his remarks had any foundation in truth. So far from simply saying I had an "*impression* only, that some of the statistics of the parish are correct," I have always stated fully and unqualifiedly that they were *incorrect throughout.*

So far from Mr. Folsom having quoted me correctly in the certificate, I also declare that I have said no such thing and that he has had no authority for using my name in connection with the subject.

Respectfully yours,
T. G. Cirvan.

In regard to Mr. Leland, it is needless for me to add any thing to what I have said before.

In regard to Mr. Shimeall's using the church *to facilitate his begging*, Mr. Folsom says, that this "is grossly untrue. Mr. S. never made any such representation in my hearing, and I never so represented him."

In reply to this I beg to submit the following certificate:—

We do hereby certify that Mr. Thomas Dunn's statement in the Churchman of April 10th, that "Mr. Folsom himself has stated that he advised Mr. Shimeall to resign, giving as a reason that he could not succeed; to which Mr. Shimeall's answer was, that he should do no such thing, that so long as he had the church he could use it to facilitate his begging, but if he gave it up he should have no chance left," is *correct*.

T. G. Girvan,
A. Sherman.

Regretting thus to have trespassed on your readers attention, I am, &c,

Thomas Dunn.

The Duration gf Life.—An important consideration in reflecting on the duration of life is, that the enjoyments granted to us in this world seem to be adapted to man's duration in it, and to be fit for no longer period; so that, if his duration were much extended, it would be far less interesting than it is at present. Observe, as we advance in life, and exactly in proportion as we have been active or inquiring, how our interest ceases in all the objects before us; not because the senses decay, but because we have so often witnessed the same scenes before—those exertions of talent, those beauties of nature, those revolutions in human opinion, which to the young and inexperienced are so replete with wonder.

This is world now, it was the world ages past, it will be the world for ages to come: it is all well for the little time we remain in it, hastening, as we know, to something greater and better; but it is a circle, it is not a line: if you were to live on, you must go round, you could not advance; and the truth and certainty of this may fairly be said to lessen the terror of death, and reconcile us to quitting life—that the term of years conceded to us is exactly proportioned to the real interest and satisfaction the world can afford; that the world is only planned for a short lived perishable being; that we are so far from giving up any new system and scheme of pleasure which this world can supply, that we feel conscious it has required all our skill to keep off weariness for the threescore and ten years we are permitted to live.—*Rev. S. Smith.*

If flesh and blood be suffered to make the *gloss*, it is able to corrupt a right good *text*. It easily turneth the doctrine of God's grace into a wantonness.—*Bp. Sanderson.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 15, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

An extract from the Christian Remembrancer, containing much curious and interesting information in regard to the Swedish Church was inserted in our last. As it occupied a space usually devoted to reading of another kind, and may for that reason have escaped the notice of some of our readers, it has been suggested to us that we should call their attention to it. It will be found on the last page of our number for last week.

The Sermon of Dr. Beaven, on our first page of this week, will be read, we are sure, with great satisfaction. It would probably have met the wishes of some, if with a view of adapting the Sermon to the condition of the Church in the United States, we had omitted the expression "*English* Churchman," and substituted some other in its place. But this we have not felt at liberty to do, nor indeed do we think it desirable. The author's use of the word *Churchman*, in preference to any other designation, is evidently designed, and has recalled to our mind a valuable remark which he (Dr. Beaven) has made in his "Account of the Life and Writings of St. Irenæus," a work of equal merit with the similar ones of Bishop Kaye, aud one which, like them, will find a permanent place in theological literature. The passage to which we refer is this—"And it is interesting that the self-same term which we now use to distinguish ourselves from separatists was in use in his [St. Irenæus's] age, namely, that of *Churchman*. And that was perfectly natural, for the *Church* had a name from the beginning, but its attribute of *Catholicism* or Universality, as distinguished from the confined locality of schisms and heresies, was not observed till afterwards; and therefore the name of Catholic was posterior to that of *Churchman*."

A Monograph upon the Moral Sense: *consisting of two discourses which were delivered in the chapel of the University of the City of New York, on the 5th and 12th of March, 1847. By John Augustine Smith, M. D.* New York: Bartlett & Welford. 1847.

The main object of Dr. Smith in these lectures is to prove the existence of the moral sense; in other words, that as man has outward senses which are the inlets of knowledge respecting the material world, informing him that some bodies are hard and others soft, that some fruits are sweet and others bitter, so has he also an inlet of knowledge respecting the moral world which informs him that some actions are good and others bad, some noble and admirable, and others base and detestable; which internal inlet, from its analogy with the external senses, is called the Moral Sense, and sometimes Conscience.

Some of our readers may be simple enough to ask, whether so obvious a truth has ever been denied. Alas! there is nothing so true as not to have been denied by some philosopher. Among the moderns, Mr. John Locke, by his vain attempt to derive all ideas from sensation aided by reflection, extinguished (as far as in him lay) the conscience—"the candle of the Lord" in the soul—and so taught men to regard themselves as thinking brutes.

We do not think (and herein we differ from Dr. Smith) that the existence of this sense is to be proved by an inductive process, or by an argument from effects to causes. On the contrary, we consider the moral sense in itself a first principle—a primary source of knowledge—the existence and truthfulness of which must be assumed as the foundation of all moral reasoning. Every attempt to prove the existence of such a faculty or power, will be found, we apprehend, to assume it, by implication, in the premises. Thus Dr. Smith says very truly that when we contemplate the actions of men we pronounce them good or bad; we regard them in others with approbation or disapprobation, and in ourselves with an emotion of satisfaction or remorse; and from the fact that the judgment we thus pronounce is in many cases, and as far as we can see, *instantaneous*, he infers that there is in the mind a power to pass such judgment independently of any reasoning or argumentative process, which original power he calls the moral sense. But what authority has he for the distinction of *good* and *bad* in moral conduct? Plainly no other than the report of the moral sense, which teaches that some actions are good and others bad, and the reality and truthfulness of which are consequently the basis of his argument. Surely there are such things as first principles—principles which *have the seed in themselves*—which are derived from no others by any process of reason, but are *intuitively certain*, and the foundation of all reasoning. Among these first principles is the moral sense—the light of God within us—which teaches us that some actions are good and others evil, that voluntary good will be rewarded and voluntary evil will be punished, and thus certifies us of our accountability, and points us to the tribunal of a Judgment to come.

We may remark, by the way, that even the reputed father of the Inductive system took this view, never attempting to prove the existence of the moral sense by an inductive or by any other argumentative process, but always assuming it to be an original inlet of knowledge for the truth of the reports of which, as for the truth of the information of the senses, we must rely on the goodness of God, who cannot be supposed to have given us either inward or outward senses for the purposes of deception. The light of nature, he says, is to be taken in a twofold sense; 1. as it arises from the senses, from induction, from reasoning and arguments according to the laws of the visible universe; and 2. *as it shines by an instinct of the human soul, according to the law of conscience, which is a certain spark and, as it were, relic of ancient and primitive purity.**

If any, however, are not content with this view of the matter, we recommend them to peruse the present lectures, in which the proof of there being such an original power as the moral sense is briefly stated to be as follows:—

1. "When we contemplate the actions of men we often, without hesitation, pronounce them to be good or bad."

2. "The instant we recognise an action as good or bad, we feel a sentiment of approbation or disapprobation, according to our impression of the quality of that action."

3. "Where we are ourselves the agents, we experience an emotion of satisfaction, or suffer remorse, as conscience dictates we have acted well or ill."

Lastly. Our feeling of the propriety or impropriety of human actions is, in strongly marked cases, instantaneous. Nor is it practicable, in occurrences of this description, to detect any mental process, antecedent to our conviction. I say, to detect any such process, because, I am well aware, that something of the kind may, by possibility, occur, and yet, from its rapidity, escape the most careful observation. That this is the fact, some persons contend. But, whoever maintains an affirmative, is bound to prove it, and until he does so, the assumption cannot be admitted.

Here, then, we have a regular, and an invariable series of events consecutive upon an act of simple perception by the mind—an act, so far as it is possible for us to judge, independent, instantaneous, and never occurring, except under particular circumstances, and in connection with a particular class of agents. If, therefore, the rule prescribed by philosophy be of any worth,—that to ascertain causes we must ascend from their specific effects,—then it would appear to follow, beyond all dispute, that our discriminations between right and wrong, if we are ever authorized to argue from results, must, of necessity, be due to a perceptive power, original, distinct, and peculiar—in short, to that faculty, denominated by writers on ethics, The Moral Sense.

Nor would this great fact ever have been controverted, as I am persuaded, had not additional phœnomena succeeded. But other and remoter results do subsequently ensue. For the actions we commend, generally eventuate to the benefit of society, and of the particular agent, while the conduct we reprobate is usually injurious to both. Now, these consequences being observed by persons fond of speculation, they too hastily inferred, that it is *directly* and immediately, because of these consequences, that we praise or blame. But this is impossible. For whatever may be the nature of the association, connecting a chain of events, one point at least is clear—things subsequent can never be the real causes of things antecedent.

If we were disposed to doubt the reality of the moral sense there is yet one more proof which would not be without its weight on our mind; and that is, that one who is as free as air in his speculations, who in his search for truth seeks to shut out all possible sources of delusion with as much resoluteness as Descartes himself, who explores the wide range of moral and religious phenomena with the imperturbable temper of a dialectician and a naturalist, exhibiting Henry Martyn, e. g, "the type of amiable enthusiasts," as "*so very fine and beautiful a specimen*" of that *genus*,—in one word, that Dr. John Augustine Smith should conclude in favor of a moral sense, is a fact which would of itself remove all doubt of its existence from our mind, if we had been before ever so incredulous.

Apart from the main subject of the lectures there are some incidental topics which are discussed with much spirit, and with that fertility of illustration for which the author is distinguished. The conduct of "cunning lawyers and whimsical doctors," in screening men of misguided and ungovernable passions from the awards of justice under the pretence of insanity, is denounced with great plainness. But decidedly the best of these, if not the best thing in the Lectures, is the following just and eloquent tribute to the memory of John Calvin:—

But these very considerations render Calvin the fitter for the purpose I have in view. He was the most prominent man of one of the most important eras the world has ever seen—a man of great vigor of intellect—considerable acquirement, and, as was before remarked, ardently and constantly engaged in the diffusion of what he undoubtedly conceived to be the truth Now, if bad reasoning could induce such a man to fall into the grievous errors and crimes which marked the life of the Genevese Reformer, what might not be apprehended, and what, in fact, did happen to minds less gifted, and less furnished? Is the moralist, therefore, to be blamed, who exposes the defects of that deplorable logic, in the only mode it is permitted him to expose them, by exhibiting, in all their breadth and depth, the lamentable consequences of Calvin's deceptive dialectics? I should think not. Let us see, then, what those consequences were.

It appears that, in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these, some twenty have been printed, while, of the remainder, the texts only have been preserved. And, of a truth, with two, and only two barely possible exceptions, these texts are remarkable. They are as follow:—

Old Testament.	
Genesis	123
Deuteronomy	200
Job	59
Psalms	94
Isaiah	343
Jeremiah	91
Lamentations	25
Ezekiel	174
Daniel	47
Ezra	65
Joel	17
Amos	43
Obadiah	5
Jonah	6
Micah	28
Zephaniah	17
	1337
New Testament.	
Acts	189
St. Paul, 1st Corinthians	110
Do. 2d do.	66
Do. Galatians	43
Do. Thessalonians	46
Do. 1st Timothy	55
Do. 2d do.	31
Do. Titus	48
	588
	1337
	1925

Nineteen hundred and twenty-five sermons, and not one of them from either of the Gospels!!

Now, what may be the effect produced upon the minds of others, by this strange enumeration, is more than I can say; but, when first brought to my knowledge, the emotion it excited was one of unmixed amazement. I had not supposed it possible, although, when connected with the religious sentiment, false conclusions might, as indeed I well knew they did, pervert and deaden the Moral Sense, yet that they could, in addition, as in the case of Calvin, so thoroughly chill all the kindlier feelings of our nature. It had not entered my imagination, that any man, viewing with reverence the Gospels, could preach, upon an average, very nearly two sermons every Sunday, for twenty years, without having even his fancy sufficiently roused, or his heart sufficiently warmed towards his fellow creatures, by the exalted morality everywhere diffused, and by the gushing affection, bursting from almost every page written by the four Evangelists, without being coerced, during the whole of that protracted period, to bestow, at least, one single solitary discourse upon Matthew, Mark, Luke or John.

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* Notandum, tamen, lumen naturæ duplici significatione accipi. Primo quatenus oritur ex sensu, inductione, ratione, argumentis, secundum leges cœli ac terræ: Secundo, quatenus animæ humanæ interno affulget instinctu, secundum legem conscientiæ; quæ scintillæ quædam est, et tanquam reliquiæ pristinæ et primitivæ puritatis. —*Bacon, De Aug. Scient.* lib. ix. cap. 1.

From letters of a friend recently in Rome we learn that the statement lately made in the public prints, relative to Mr. Newman's intended return to England, as the head of a house of the order of the Oratory, is true. It is to be established in one of the large manufacturing towns, with the design of aiding in the work of *converting* the people of England to popery. The Pope is said to have given the measure his sanction. "However," writes our friend, "I believe none who are engaged in the movement anticipate that any serious impression is to be made in this way upon the English nation. The candid admission of Mr. ——* was that the hopes which were excited in the Roman Church for the conversion of England, will prove a delusion. These hopes, among Italians who think or care about the matter, are very strong."

The following sketch of the state of things in Rome at the present time, from the same pen, will be read with interest.

"I have attended the Romish services on many of the great days, as well as on ordinary occasions—I have seen a little of the interior working of the system—have made many acquaintances among the priesthood, but I assure you that what I have seen or learned has not increased my favorable estimation of the system, or my regard for the claims which it sets up. I have seen the Pope very frequently, though I have not been presented to him, and have endeavored to learn his character and policy. I do not think there is ground to expect any material reform of the Roman Church under his administration. He is evidently a man of superior intellect, of a very benevolent disposition, and of untiring zeal in the execution of the functions which devolve upon him. But if he really desire reforms, he finds an overwhelming majority of the conclave of Cardinals against him, backed by the power and influence of Austria; so that every movement must be made with great caution. At present his efforts are openly addressed to bettering the social condition of the people here, and throughout the state of the Church.

Since I arrived here, some English Clergymen have renounced their Church, and been received into this Communion. Mr. —— had just done so when I saw him. He had come here professedly for the purpose of examining or continuing his examination of the questions involved, and in less than a month took the fatal step. I saw him several times, and conversed with him on the subject. I think feeling had at least as much as his judgment to do with it.

When Mr. ——, late Rector of one of the Churches in ——, made his renunciation, I was very strongly urged to be present, but declined. It was made privately before Cardinal Acton, in his drawing room. I was surprised to learn how small is the number of students both at the English and Irish Colleges; not twenty in each. They serve to some extent as rallying points for English and Irish interests, but can never make any serious impression upon England and Ireland. There is a Scotch College, but I know notbing of it.

"A late edict of the Pope on the censorship of the Press is thought to have been a *ruse*. Under a show of vigilance he is really permitting much extension of the freedom of the Press. A number of new journals have lately sprung into existence, and while they profess allegiance to the Pope, utter their opinions with considerable freedom. This could not be the case if he did not sanction it; for not one line can be published that has not been approved by the Censors."

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* An English Clergyman, who has recently seceded to Rome.

The communication of Mr. Dunn in another column, must conclude all further controversy on the subject, as far as the Churchman is concerned.

Mr. Dunn, in our opinion, has done no more than his duty in coming forward as he has in reference to Mr. Shimeall's pamphlet, and has very satisfactorily sustained the ground which he took, that the statements of that pamphlet, in regard to the financial and parochial affairs of the parish, were inaccurate, and that its publicaton was strongly disapproved of by a majority of the vestry.

Malignity Exposed; *or a Vindication of Bishop Chase against the malicious accusations of an anonymous pamphlet, printed in Ann street, New York. By the Rev.* Samuel Chase, *Jubilee College.* New York: Stanford & Swords, 139 Broadway.

We cheerfully comply with a request made to us to inform our readers that this pamphlet has been published for gratuitous distribution, and may be had on application to the publishers. We took it up in the hope that it would put an end to all further agitation of the subject, but having read it, have laid it down with the conviction that its effect will be to aggravate the evil which it has sought to remove. It manifests a suspicious and irritable temper, representing Bishop Chase as a persecuted man, and beset by malignant enemies, and makes a needless effort to enlist the sympathies of the Church in his favor. But as to the main point of the anonymous pamphlet, *viz.*, the alleged want of good faith on the part of Bishop Chase in his desire and application for a charter to Jubilee College, we do not see that the pamphlet before us says any thing which is likely to satisfy those who were dissatisfied before. We regret that such a question should be raised; but when we find in the apppendix of this very pamphlet the announcement in capitals, "A Charter granted to Jubilee College, Illinois," and yet see no proof that a charter has been granted, we really cannot say that we are much surprised that the question has been raised; or that we expect that those who have moved it will be satisfied with a reply which, instead of answering their question, charges them with malice for asking it. We shall be glad if we are mistaken; but we much fear that the subject will be one of protracted and (judging from the tone of the present pamphlet) of angry controversy until the promised charter is obtained, and Jubilee College becomes a corporate body.

Omoo; A Narrative of Adventures in the South Seas. *By Heman Melville, author of "Typee."* Harper & Brothers, 12mo. pp. 389.

Mr. Heman Melville has unquestionably had the most surprising and delightful adventures of any traveller who in this matter-of-fact age comes before the public to tell his story, and few travellers of any age have had more marvellous stories to tell than "Typee" contained. No one however, we believe, troubled himself to any serious extent about the credibility of what he was reading while engaged in the actual perusal of that brilliant production: the pleasure of being gulled so artistically quite compensated for the deception, if any there was. Omoo is not so impracticable a morsel as its predecessor, a small throat may swallow and a moderately strong stomach digest it. The ease of the narration, and the brilliancy of the witticisms, are equally plain and indisputable. Nothing more sparkling has appeared this season. It will be read with pleasure, though we cannot say with profit.

The Evangelical Alliance is a pamphlet of 32 pages, republished from The New Englander for January, 1847. Its author is Horace Bushnell, "Pastor of the North Church, Hartford, Conn." Mr. Bushnell has several complaints to make of that odd assemblage, destined no doubt to a conspicuous page in future numbers of The Comic History of England. The gist of them seems to be that the Alliance is not comprehensive enough. He is sorry that Czerski was repelled when he presented himself for admission to the Alliance. He ridicules the idea of a creed for such an assemblage. Finally, he pronounces the Alliance a failure. With this most of our readers we imagine will agree.

Sermons Preached on Public Occasions. *By Henry Melville, B.D., Principal of the East India College and Chaplain to the Tower of London.* Stanford & Swords. 8vo. pp. 118.

The rank which Mr. Melville has attained as a pulpit orator, will lead many to welcome this volume of his discourses, which we believe is supplementary to those previously published. It contains fourteen sermons preached on different occasions.

Scripture Illustrated by interesting facts, incidents, and anecdotes. *By Rev. Chester Field.* With an Introduction by Rev. John Todd, D. D. Harper & Brothers, 18mo., pp. 203.

A collection, from different sources, of anecdotes bearing on the texts to be illustrated. A good book, we should judge, for Presbyterian Sabbath-schools.

Pictorial History of England.

The Messrs. Harpers have issued the 22d number of this work, profusely illustrated. It completes the second volume, and is furnished with a *Gothic* title-page and an index. The volume is of 876 pages, royal octavo.

Appleton's Literary Miscellany.

The 28th and 29th numbers of this series of "choice books" are before us. The former is "A Summer in the Wilderness, embracing a canoe voyage up the Mississippi and around Lake Superior, by Charles Lanman," (pp. 208.) So far as we have examined it we find this an entertaining work, abounding in passages of fine description, and written in a good-humored pleasant way. The latter is by Mrs. Ellis, "Prevention better than Cure; or the Moral Wants of the World we live in," (pp. 213,) and its aim is to show the absolute need of infusing a more moral element into present educational systems.

From later English papers received by the Caledonia, we condense the following items.

Mr. Watson's bill for relieving Roman Catholics from certain civil disabilities received its quietus in the House of Commons on the 14th ult. The question being on its third reading, Sir R. Inglis moved its being read that day six months, and spoke at length against the provisions of the bill. He was seconded by Mr. Law, one of the members from Cambridge University. The Earl of Arundel and Surrey, Lord John Manners, Sir George Grey, Mr. Shiel, and Mr. Watson, supported the bill; Mr. Spooner and Mr. Plumptre the amendment. On a division there were for the amendment 168, against it 119. In the course of the debate the Earl of Arundel indulged in the vaticinatory mood, and predicted that Catholics would see the utter extermination of Protestantism in England! Lord John Manners made a pointedly direct reply to Sir R. Inglis.

The Rev. Robert Gray, Vicar of Stockton, has accepted the appointment of Bishop of the Cape of Good Hope. Mr. Gray is son of the late Bishop of Bristol, whose "Key to the Old Testament" is well known in theological literature. Miss Burdett Coults, it is said, is the person whose anonymous donation some few months since enabled the Commissioners to found the See.

The Society for Promoting Christian Knowledge proposes to vote 500*l.* for the Diocese of Melbourne; 1,000*l.* for New Zealand, (for the college); and 800*l.* for the Madras Diocesan Committee.

Thursday before Easter, the Royal Maunday was distributed at Whitehall Chapel during Divine Service. The number of recipients was 28, of each six to correspond with the age of Her Majesty. According to old usage the number of recipients increases annually as the years of the donor increase. Dr. Jelff, Canon of Christ Church, and Principal of King's College, in his capacity of Sub-Almoner to the Queen, made the distributions, aided by several attendants.

Each person received 4*l.* 7*s.* 4*d.*; the oldest recipient was 98 years of age. On the Monday and Tuesday previous the "Royal Minor Bounty and Gate Alms" were distributed to more than 1,000 persons in sums varying from 5*s.* to 13*s.* and 3*l.*

The clergy of the Archdeaconry of Exeter have agreed to petition Parliament against the union of the See of Kildare with that of Dublin.

A circular on the subject of a testimonial to the Earl of Powis for his exertions in the effort to perpetuate the Sees of St. Asaph and Bangor, is circulating among the clergy. It is issued by the Clerical Committee which the late Bishop of St. Asaph appointed.

The Government scheme of Education continues to be made the subject of discussion. A large meeting in favor of it, at which Dr. Hook presided, had been held at Leeds, and another at St. Alban's, the Bishop of Rochester in the chair. On the other hand, it is warmly opposed by many, and the Dissenters are equally divided in opinion with the Church.

A discussion has arisen in regard to the propriety of celebrating the Eucharist on Fast-days. The parties are Mr. Bennet, of St. Paul's, Knightsbridge, and a correspondent of the English Churchman, whom we suspect to be Mr. Richards of Margaret Chapel. The latter opens his communication by expressing himself "sorry to find" the question "*ventilated* in your columns." Mr. Bennett's sermon, preached on the Fast-day, has been printed, and the Appendix contained an examination of the question, together with strictures on the original communication in the English Churchman, and an attempt to fasten the same opinion on the editor. He, in reply, denies having any opinion upon it, and hands the matter over to his former contributor, who begins his reply with the original expression just quoted. Of course, if he is "sorry to find the question *ventilated*," he cannot wish the question to be an open one.

All this is of little importance. From Mr. Bennett's discourse we learn, that in 16 churches out of 220 in London and Westminster, the Daily Service is performed—a smaller number, in proportion, than in New York.

The followiyg churches are mentioned as witnessing the celebration of the Eucharist, Sundays, and Saints' days:—St. Paul's, Knightsbridge, (Mr. Bennett's,) Portman chapel, Trinity cherch, Brompton, (Mr. Irons's,) Christ Church, St. Pancras, (Mr. Dodsworth's,) Margaret chapel, (Mr. Richards's,) Christ church, Hoxton, and St. Andrew's, Marylebone.

An effort is making to test the legality of the Simeon Trust. Subscriptions are voluntarily offered to defray the expenses of the suit. The Simeon Trust is a plan for buying up livings and filling them with Evangelicals.

The following incident is narrated in the English Churchman:—

On Tuesday, the 28th ult. a lecture was delivered in the chapel to the prisoners in the Knutsford House of Correction, on the nature, the obligation, and the benefits of Fasting, and also on the causes which led to the appointment of the Fast, for the next day.

Notice was then given that any prisoners who wished to unite in keeping the Fast, were at liberty to do so, but only on the express understanding that the intended abstinence on their part, should be strictly voluntary. After service ninety-eight prisoners, that is to say, fifty males and forty-eight females, (the total number of females then in custody) gave in their names to the Governor, with a request that they might be permitted to abstain from their principal meal on the morrow.

The women gave up their dinner; the men did likewise; and several of the latter tasted no food all the day, save a little bread at dinner time.

The day set apart for humiliation, fasting, and prayer, was duly observed. A deep religious feeling seemed to pervade the whole congregation, and the demeanor of all the prisoners during the services was most exemplary and devout. To many the day will exist as an era in their lives, and it is to be hoped, will prove to them the turning point from sin unto holiness; from death unto life. The Chaplain preached a sermon on the occasion from Joel ii. 15—18.

We find in the papers extracts from Sermons by Dr. Pusey, Mr. Dodsworth, and Mr. Bennet, portions of which we hope to insert in our columns.

Germany.—*Breslau, April* 3.—In the month of March, 1846, M. Ronge was condemned to a month's imprisonment for having preached at Magdebnrg without the permission of the authorities. It was thought that the execution of this condemnation had been abandoned by the Government, but such is not the fact. M. Ronge, received on the 1st inst., from the police of Breslau, an injunction to undergo the sentence pronounced against him, and yesterday he surrendered himself a prisoner. Upwards of 2,000 persons accompanied him on his passage, crying, "Ronge for ever!" "Religious liberty for ever!" but this demonstration gave rise to no disturbance.

The Bishopric of Munster.—By the recent death of Dr. Keilerman, lately elected Bishop of Munster, a high dignitary in the Roman Catholic Church, is again void, after almost all the Archbishops' and Bishops' sees had become vacant in rapid succession. A Bishop of Munster, in former times was, indeed, invested with much greater powers and much higher dignity than in the present day, and his income is now much reduced. Among the many changes which have taken place in late times among the superior prelates in the Prussian monarchy, it may not be uninteresting to mention, that at present, and on the basis of the bull sanctioned under the late King, the revenues of the Archbishops of Cologne and Posen, and of the Prince Bishop of Breslau, are fixed at 12,000 rix dollars, and those of the Bishops of Munster, Culm, Ermeland, Treves, and Paderborn, at 8,000 rix dollars. It is an admirable arrangement, confirmed by the bull, that the dignities of the Bishops, Prebendaries, and Canons, which were formerly accessible only to to the ancient nobility, are now no longer confined to rank, for that remarkable document expressly states that henceforth neither rank nor birth shall make any difference in the qualifications for superior ecclesiastical dignities. Thus the late King, Frederick William III., on the restoration of the Chapter of Brandenburg expressly stipulated that ten prebendal stalls should be disposed of in favor of the superior Protestant Clergy.—*German Paper.*

Rome.—*March* 25.—Another of those popular manifestations of which Rome has so often been the scene since the advent of Pius IX., took place in the holy city on the 25th ult. That day being the Festival of the Annunciation, the holy father was to hold a *Capella Papale* at the Minerva, whither he was expected to proceed in grand state. The retrograde party, incited by Austrian agents, put in circulation a report that hostile proceedings were contemplated on the part of the populace, in consequence of the recent establishment of the censorship. It was communicated to his holiness that he would be stopped on his route, that his horses would be unharnessed, and that he would be compelled to proceed by such a route as the people should dictate. The agents warned him of his danger at the moment he was about to leave his palace. His holiness, thanking those who thus apprised him of danger, sent one of his chamberlains to observe the disposition of the populace. This functionary returned with a report that he only heard such exclamations as "Corragio! santo Padre, confidatevi al vostro popolo!"—Courage! holy father, trust yourself to your people!" "Assuredly I will trust myself," replied the Pope, and immediately ordered that none of the arrangements should be deranged. The *cortege* immediately proceeded to the Church amidst the acclamations of the populace. During the long ceremony in the Church, the report of this incident spreading rapidly through the city, deputations were hastily formed from the pupils of La Sapienza, the members of the commercial club, and the nobles, who hurried to the Piazza di Minerva, and formed two dense hedges from that to the Quirinal, between which the procession returned amidst the most enthusiastic cries from the populace. On arriving at the

Quirinal Palace, his holiness immediately presented himself on the balcony to thank his affectionate people, when instantly, by a spontaneous movement, the multitude dropped on their knees and received, uncovered, the papal benediction, after which they separated quietly. —*Daily News.*

A letter inserted in the *Diario di Roma*, from a Roman Catholic inhabitant of Java, dated December 1, 1346, states that the Sultan of the island of Banka had demanded the rites of baptism for himself and family from the Roman Catholic priest at Singapore. He offered to build a Church at his own expense in the principal town of Banka. The example of the Sultan would probably be followed by all the inhabitants of Banka, and of the adjacent island of Bissiton. The population of the two is about 60,000, mostly Chinese.

Prussia.—*Cologne, March* 29.—I hasten to inform you that there is a report in circulation, which deserves the more credit, because the Prussian papers subjected to censure, speak very minutely about it, and the best-informed people do at least not contradict or doubt it, that the King of Prussia has been engaged for the last month in drawing a new law, for the purpose, as far as possible, to settle the certainly somewhat threatening religious differences within his dominions. It is to be promulgated, if report says true, a day or two previously to the opening of the Diet, on the 11th of April, and consequently it may reasonably be presumed that its principal object is to conciliate the spirits of the representatives of various persuasions. I believe I may go so far as to say that the edict will, in its main features, be very similar to the present one existing on the same subject in England. Prussia at present contains about 5,000,000 Protestants of the original Lutheran faith, and about 5,500,000 Roman Catholics, and the rest of the whole population, with the exception of about 180,000 Jews (the whole population, according to the census of 1845, amounting to 16,700,600,) the difference, therefore, belong to the Protestant sects of eight or nine different denominations. As far as I can learn at present, the much-talked-of law will only acknowledge the strict Lutheran, the reformed or Calvinistic, and the Roman Catholic Church, as Churches of the State, with equal rights and prerogatives in every respect. This would amount to about twelve millions of the subjects within the dominions of Prussia; deduct this from sixteen millions and a half, there would remain about four millions (again deducting the Jews, 180,000,) the rest would be about 4,300,000 Protestants belonging to various sects; or to make it more intelligible to English readers, 4,300,000 Dissenters. These are to enjoy in every political respect the same rights as the members of the three Churches acknowledged by the State, but the property which a church possesses is to remain exclusively the property of that church; so that, for instance, in case 498 members of a congregation of 500, of one of the acknowledged churches (as it already several times has been the case in the German Catholic Church) should fall off and form a new sect, the whole property of that church, nevertheless, still remains for the use of the two adherents of the former Church. It is almost impossible to predict what this finally will lead to before things are thoroughly arranged and consolidated, because the new sects, such as the Friends of Light (Lichtfreunde,) the New Lutherans, &c., mostly belong to the poorer class, and therefore have not the means of building places of worship and paying their clergyman; but it is probable that Government will underhand a system in doing so, and that this, in our present age of tolerance and civilization, somewhat harsh-sounding measure will be modified by those means. A law of this kind, whatever it *may* be, is certainly not only desirable, but absolutely necessary for Prussia. The conflicts which arise, more especially from marriages contracted between members of the different churches, give not only a great difficulty in a legal point of view, but cause at the same time considerable expenses to the contracting parties. Thus, for instance, notwithstanding the exertions of Chevalier Bunsen, when Prussian Minister at the Papal See, to reduce them, the expenses of dispensation for marriage between a Roman Catholic and a Protestant amount to nearly 3*l*; and if you consider that such marriages principally take place among the poorer classes, you will at once perceive that that is a great difficulty and burden. As to the emancipation of the Jews, which likewise makes a great stir all over Prussia at present, there is no doubt that it will cause some discussion in the Diet. I believe that His Majesty is in favor of a complete emancipation, but would such a measure be a wise one anywhere? And more especially would it be a wise one in Prussia, or in any part of Germany? We cannot deny that the German Jews are by far the most civilized and best educated of any in Europe; it will only be necessary to mention such names as Moses Mendelsshon, Jacobi, Wolff, &c., as wise men, and Mendelssohn, Bartholdy, and Meyerbeer as artists, to make good that the adherents of Mosaic laws have produced a fair proportion of distinguished men in Germany. But just on this account the German Jews have assumed a certain degree of arrogance and pride, which, in case they become entitled to hold any high office in the State, to represent the interests of the country in the Diets, would endanger the welfare of the various Christian Churches. They are already now wealthy, and principally occupied in accumulating wealth. With that they are content, and I believe apply their wealth well and benevolently; therefore this anxiety on the part of the Christian population to emancipate their Jewish brethren is really uncalled for, and, according to my opinion, on the part of a great majority of the Jews themselves, entirely unwished for.

The preparations for the Diet continue with great zeal, and on the whole with the exception of a few zealotic Roman Catholics, are highly satisfactory. *C'est le premier pas qui coute* . . . . . . ; it will altogether depend (and great results may certainly issue from it) upon the opening speech of His Majesty. May it please the Ruler of all to check his poetical spirit and great enthusiasm, so that he does not promise more than it would be consistent to fulfil.—*Correspondent of the Post.*

From the Banner of the Cross.

THE COLLEGE OF ST. JAMES.

Mr. Editor,—It gives me great pleasure to reply to your correspondent, H. T. H., who so kindly notices the subject of my communication in the Banner of the 28th of March.

I will now, as he suggests, give more minute information of our plans, hoping that it may tend to excite or increase an active and liberal friendship for the College. We do not forget here that ours is but one among many works progressing in the Church; but as we are now so far advanced as to prove the competency of the College to fulfil its work, and as we need aid to secure the increase, and in fact the continuance of our usefulness, we hope that that aid will not be withheld. We think it our duty now openly to solicit such aid.

But first let me correct a typographical error in my former communication, which, notwithstanding a subsequent paragraph, might mislead your readers. The College "is *in full* and successful operation;" not, as the article reads, "*full and in* successful operation," &c. It is not full; we have room for more pupils—and will be glad to receive them, as was stated in a later paragraph.

Since the date of the former communication, the Board of Trustees has met, and resolved to make immediate efforts to raise funds for a new College building, and for the enlargement of our present Chapel, (an upper room quite too small for our needs,) or the erection of a distinct edifice as the Chapel. The proposed College building could be erected for $8000; a smaller sum would not reach the cost of a suitable edifice, however plain. The proper enlargement of the present Chapel would cost nearly $1000; while twice the sum would probably erect a new Chapel. This, besides being very desirable for ourselves, would enable us to offer the services of the Church to our neighbors; a thing now impossible. We thus need *ten thousand dollars*, and are resolved to try to raise that sum. If subscriptions to that amount could be obtained, the payments might be made at intervals during the next twelve months. The plan proposed, and which we trust God will prosper, is this: to ask this sum, whether in the way of unincumbered donations, or in full or partial scholarships, pledging the College forever to receive and educate, with full advantages, and free of any charge, *one pupil for every two thousand dollars* so contributed; and thus to educate forever *five pupils without charge*, if the ten thousand dollars be given. This endowment of a scholarship will not seem large to any who reflect that while a scholarship usually secures to its holder only free tuition, (a very small item in his expenses, and actually costing the Institution nothing additional, where classes are already provided with teachers,) this scholarship would provide the nominee not only tuition, but besides boarding, washing, &c. &c., which are actual and additional expenses for each new pupil here. The interest of $2000 is $120; our annual charge is $225—or for Clergymen's sons, $175. The holder of a scholarship would thus receive for $120 what others pay much more for. Or, if any amount between $1000 and $2000 be offered as a partial scholarship, the nominee will be received at an annual charge sufficient with the interest of the endowment to make $120. For the safety of all such scholarships, a proper guaranty will be given by the College, and the mode of nominating to them fixed by the contributors.

We trust some congregations may be willing, as many are able, to found such scholarships, and make the privilege they secure a permanent emolument of their Rectorship, so that their Clergyman, if he had a son, might always have an independent mode of educating him as a part of his fixed income. Such a privilege would be a valuable addition to the income of many comfortable cures; and in the case of those whose salaries are (as most are) too small to enable the Clergyman to educate his sons as they ought to be educated, such a scholarship would be a strong attraction, and offer a source of great comfort to the Clergyman who must otherwise struggle in vain to give his sons that education which he has himself received, so that they may be fitted for the same sphere in life, probably for the same holy calling of their father. It must, indeed, be a sore and bitter trial both to father and child, when the Minister of Christ has to bid his son, devoted in heart to his father's blessed work, renounce his hopes, because the requisite education is beyond their reach. How often are the small comforts, and even the necessaries of the frugal parsonage sacrificed to aid the son in his pious aims! Are there not then in some of our country congregations men able thus to endow the Rectorship of their parishes, while at the same time they aid a Church College? In city parishes such an endowment could easily be effected, and no reason could exist why the Clergyman should decline the privilege in behalf of his own child. If, however, the Rector had no son to educate, or did not wish to avail himself of *his right*, then the Rector and Vestry (if such were the terms of the scholarship,) could nominate any worthy young Churchman to enjoy the advantages secured. Thus many an honest aspirant to the Ministry, or even some other benevolent work, might be enabled to accomplish his purpose. Of course it would rest with the contributors of the scholarship to settle the mode, &c. of nominating, it being only provided that the nominee should come fully under the same obligations and discipline, as well as enjoy the same advantages with his fellow students.

And thus, since the founder of the scholarship prescribes all its conditions, even a prudent father might see fit to secure, while he has the means, the education of his son for the time when wealth may be gone. In this, or some similar way, prudential motives might lead to large advances on the part of the parents, though certainly scholarships should generally educate those who could not be educated without them. But might not a wealthy father thus wisely provide for his own son first, agreeing that *afterwards* his parish or diocese should be entitled to the benefits of his endowment? Certainly we would most gladly open our doors to more than we now receive of those who are not rich in this world. What we are now able to do in this way we regard as that expenditure which will most certainly be repaid to us. We welcome none more heartily than those whom we have the power thus to receive and train for the Church. May their number rapidly increase.

It is a matter of gratitude and encouragement that I can allude, as I now do, to the payment (mentioned in my last) which the Trustees had to make out from our current funds for a clear title to the property; or, to speak more accurately, the payment made by means of a loan, for the return of which we had no resource but our income from pupils. The deficiency in the payments of the subscribers towards the purchase of the property rather exceeded twelve hundred dollars; one thousand dollars of this has been generously given to the College within a fortnight. The gift came at a time which made us recognise it as a marked encouragement to prosecute our plan hopefully. On the evening of the day when the Trustees resolved that an effort should be made in the way here proposed, to increase our means of action, a gentlemen quite unexpectedly arrived here on a visit to his sons. He heard our wants and plans, and promptly offered the gift of one thousand dollars with which to pay the loan we had made. The deficiency is thus nearly made up—and we hope the additional ten thousand dollars for new operations may follow this first liberal gift. Should we succeed, the new chapel will be erected; and the proposed College edifice, though simple in its plan, and economical in its finish, will afford such accommodations to older students, which any one can see at a glance will combine that privacy and retirement which young men ought to have, with full facilities for all that careful supervision which is an essential part of our system, and without which order and morality can never be maintained in a College community.

Your correspondent H. T. H. proffers his own aid, and believes that his Rev. brethren, the parish Clergy, would join in the proposed effort. If they do so, there could be no doubt of the success of our plan to raise the desired sum. May I beg my brethren to look upon this proposal as a sober and practical one, one which really concerns the interests of the Church, and which, if seconded, must prove of great and permanent importance to her Clergy and laity? Many will be able to contribute considerable amounts, which must yet fall far short of the endowment of a scholarship. Still every offering will aid in making up the whole sum, and from such independent contributions will be formed one or more scholarships for the benefit of sons of Clergymen, and others who may be recommended. Applications for the admission of pupils at reduced charge, or free of charge, are not seldom made to us. It is painful to be compelled ever to say that we cannot comply with such requests. *We have never refused Clergymen's sons at any expense within their father's power*; and though it may be rather imprudent openly to say so, yet this is our rule, *to receive to the utmost of our power Clergymen's sons at any charge or at none.* The Church owes this debt to her Clergy, but *we* must look to the Church for the means to pay *her debt.* Will not the laity do their duty? And will not their pastors call upon them to do it? We will do our part by asking this aid.

Allow me only further to add, that useful and valuable additions to our Library might easily be made from the dusty shelves and forgotten closets of many families, who would find through their Ministers every facility in sending us books which would here be turned to good account.

With every apology for saying so much, I am truly yours,

John B. Kerfoot,
Rector of the College of St. James.

A new work is now publishing, entitled the History of Orange County, from which the following is an extract.

ST. ANDREW'S CHURCH, WALDEN.

This Church, like many others in the United States, owes its origin to the pious exertions of the venerable society of London for propagating the gospel in foreign parts. As early as about the year 1732 or '33, this society sent out the Rev. Richard Charlton, as their missionary for the parish of New Windsor, then forming a portion of Ulster county. This parish, together with the surrounding country, was then but thinly settled, and contained but few families attached to the Church of England. The principal of these were the families of Messrs. Alsop, Ellison, Chambers and Lawrence, residing in New Windsor; and those of Messrs. Colden, Matthews, Wileman, Mackentosh, Bull, etc., in the interior part of the county, and all included in the parish of New Windsor. Mr. Charlton officiated for some time in private houses, until (being a young man) he married in New York; whither, with the consent of the society, he soon after removed.

The society supplied his place by removing their missionary, the Rev. W. Kilpatrich, from Cape Soir in Newfoundland to the parish of New Windsor. But he, having a large family and being a corpulent man, soon became tired of living in the country; a feeling, which, it appears was most cordially reciprocated.

After his departure the mission continued vacant until the year 1744, when Dr. Johnson of Connecticut recommended Mr. Hezekiah Watkins, (who had several brothers then settled in this part of the country) as a proper person to be sent home for orders. Accordingly, a small subscription was raised for him, which enabled him to go to England, where he obtained holy orders, and was appointed by the society their missionary, with a salary of only $30 dollars per year, to officiate at three divisions of the mission, viz: at New Windsor, on the Hudson River; at the Otter Kill, in Orange County; and at Walkill, in Ulster County. At this period, and during the incumbency of Mr. Watkins, no church had been built, excepting that on the Walkill division, where a temporary log house with a fire place in it was erected. In this, it is said, the small congregation met very harmoniously and comfortably in winter. This very primitive house of worship was located at the fork of the roads now leading from St. Andrews to Shawangunk and Walden.

The circumstances attending and consequent upon the grant of 500 acres of land, for the support of the churches at Newburgh and New Windsor, belonging more particularly to the history of those churches, they need not be detailed here. Mr. Watkins died, after a long, lingering disease. He is represented as having been a single man, of an easy and inoffensive disposition, so that he lived happily with his people to his death. But his talents for a preacher were not of a popular cast, and therefore not calculated to increase the number of his flock.

In the year 1768 or '69 the Rev. John Sayre was appointed by the society in London as their missionary to this station, then known by the name of *Newburgh and parts adjacent.* Soon after entering upon the discharge of his duties, Mr. Sayre removed from Newburgh and located himself in the country back; preaching alternately at Newburgh, Otter Kill division and Walkill division or Log Church. Being a man of talents and a very popular preacher, he was very successful in his ministrations, and gathered large congregations at the different stations where he preached. He succeeded in obtaining a charter of incorporation for each of the three churches under his care, viz: by the name of St. George's Church at Newburgh, in the county of Ulster; St. Andrew's Church in the precinct of Walkill, in the county of Ulster; and St. David's Church in the county of Orange—all dated July 30, 1770. These charters, issued by royal authority of George 3d, king of England, were granted by Cadwallader Colden, Esq., Lieutenant Governor and Commander-in-Chief of the province of New York and parts adjacent, in council. The second named charter constituted the congregation of the Walkill Church a body corporate, by the name, style and title of "The Rector and Members of St. Andrew's Church, in the Precinct of the Walkill, in the County of Ulster;" and appointed Cadwallader Colden, Jun. and Andrew Graham, John Blake, James Galatian, Charles Brodhead and John Davidson, vestrymen.

Stimulated by this success, the congregations of St. David and St. Andrew determined each to build forthwith a suitable house for public worship. That of St. David's was soon raised, enclosed and glazed, but never finished. The congregation of St. Andrew's raised by subscription among themselves, and in the city of New York and elsewhere, about £400, with which they immediately commenced the building of a church and dwelling house for a sexton, on a lot of ten acres of land, which was presented to them for that purpose by Mr. Peter Du Bois. The church—which was 56 by 44 feet, and considered at that day a very handsome edifice—together with the dwelling house, were both completed within a year, at a cost of £700, leaving the congregation indebted for the balance, about £300. In addition to the ten acres of land given by Mr. Du Bois, on which the church was built, there was also a donation of 220 acres, presented by Richard Bradley, Attorney General of the colony. This tract was situated about a mile from the church, and was afterwards known as the King's Hill Farm.

After the building of the church, and under the pastoral care of the Rev. Mr. Sayre, the congregation increased rapidly, and enjoyed a high degree of prosperity till the commencement of the Revolutionary war. At the first meeting of the Rector and congregation held under the charter in 1771, the same wardens and vestrymen were elected as named in the charter, with the exception of Andrew Graham, Jun. elected in place of John Davidson.

At a meeting of the corporation in 1772, it was resolved, that the Rector of St. Andrew's Church be entitled to the sum of two shillings for every baptism registered—three shillings for every marriage—and two shillings for every funeral.

In 1775 the vestry consisted of Cadwallader Colden, Jun. and Andrew Graham, wardens; and Peter Bodine, J. J. Galatian, Ambrose Jones, Justus Banks, John Blake and Edward Burne—Justus Banks having been chosen in place of George Graham, deceased. In this year the Rev. Mr. Sayre, forseeing the troubles that were about to ensue on the breaking out of the Revolutionary war, suddenly relinquished his charge and left his congregation in a very unsettled state. Whither he went is not known. Up to this period the congregation of St. Andrew's had been eminently prosperous, and the church was filled to overflowing. But amidst the collision of parties, the prejudices excited against the church as being the offspring of the Church of England, and other causes unhappily existing, the congregation of St. Andrew's began from this time to decline.

On the departure of the Rev. Mr. Sayre, application was made from time to time to the Rector of Trinity Church, New York, with a view to obtain another minister, but without success. The parish remained vacant until the year 1790, when the Rev. George H. Spierin was engaged for two years, at a salary of £100 per annum. The vestry at this period consisted of Calwallader Colden, Jun. and James G. Graham, wardens; and Justus Banks, Andrew Graham, Thomas Colden, Peter Galatian, Matthew Du Bois and Edward Burn, vestrymen. Mr. Spierin residing at Newburgh, an inconvenient distance from the church, an effort was now made to procure a parsonage house for the accommodation of the minister. Accordingly Cadwallader Colden, Sen. generously presented the congregation with an acre of ground adjoining the church lot, on which a handsome parsonage house, with convenient out-houses, were built.

In 1793 Mr. Spierin received and accepted a call from the congregation of Poughkeepsie; whereupon application was again made to the clergy of New York to supply the vacancy. The Rev. Dr. Moore recommended Mr. Frederick Van Horne a candidate for the ministry, who accordingly received and accepted a call, and on the receipt of holy orders, entered upon the duties of Rector, December 10.

Several attempts had been made to liquidate the church debt by the sale of pews and private subscriptions, but with very little success until the year 1796. During this year an investigation was made into the financial affairs of the church, when it was found that there remained due to Cadwallader Colden, Esq. a balance on the original debt, together with interest more than £500. A considerable sum was also due to Andrew Graham, Esq., for monies advanced in building the church. As this debt operated as a heavy load upon the church, which possessed no means of reimbursement, those gentlemen most generously relinquished their claims, and thus freed the church and congregation from all further embarrassment, for which they received the thanks of the vestry and congregation.

The vestry at this time consisted of Justus Banks and Michael Beliger, wardens: and Alexander Dorcas, James Kain, Peter Galatian, William Erwin, Francis Lyon and Thomas Gee.

Mr. Van Horne continued Rector of the parish until the year 1809, when he removed to Ballston, and in the following year the Rev. Mr. Maclin was called to the Rectorship; the vestry being composed of Andrew Graham and Peter Galatian, wardens, and William Erwin, Alexander Colden, Benjamin Thorn, Nicholas Bogert, Jacob Smith and John Galatian. Mr. Maclin continued Rector for three years, and in 1810 was succeeded by the Rev. William Powell. Mr. Powell resigned his charge in the year 1818, and was succeeded by the Rev. Mr. Phinney. In 1821 the vestry, being unable to continue the salary of the Rector at $400, reduced it to $300, in consequence of which Mr. Phinney resigned. He was succeeded by the Rev. James P. Cotter in 1822, who soon after fell in disgrace and left the parish. In 1826 the Rev. Joshua L. Harrison was called to the parish, but resigned in the course of the same year on account of ill health, much to the regret of the congregation. In this year it was determined to erect an Episcopal Church in the village of Walden on a site given by Jesse Scofield, Esq., and a subscription was immediately opened for that purpose. The building was forthwith commenced, and finished in the course of the following year. Previous to its consecration, however, it was further determined to relinquish the old church of St. Andrew's as a place of public worship, and to give to the new church in Walden the name of St. Andrew's Church. This church was accordingly consecrated by Bishop Hobart, on the third day of September, 1827.

In April of this year the Rev. William H. Lewis accepted a call to the parish, but resigned his charge in November of the same year, and was immediately succeeded by the Rev. Albert Hoyt. The vestry at this time consisted of Nicholas J. Bogert and John Fell, wardens; and John Galatian, Jacob T. Walden, John J. Galatian, Doct. Geo. Graham, Doct. Peter P. Galatian and Doct. Thomas Colden.

In 1829 the vestry erected a handsome parsonage house on a lot of four acres, purchased by Cyrus Lyon. The cost of the whole, amounting to $4,000, was defrayed chiefly by the sale of all the church property at old St. Andrew's, with the exception of the burying ground. On the 22d of January in this year, the congregation was called to mourn the loss by death of its pastor, the Rev. Mr. Hoyt, who had become greatly endeared to the people, during the short period of his ministrations. He was succeeded in March following by the Rev. Nathan Kingsberry, who held the Rectorship for one year, and was succeeded in 1830 by the Rev. William H. Hart. Mr. Hart continued Rector till the year 1836, when he removed to Richmond Virginia, and was succeeded by the Rev. Robert Shaw. Mr. Shaw removed to Marlborough in 1838, and was succeeded by the Rev. Henry W. Swetzer. In 1842 Mr. Swetzer resigned, and was succeeded by the Rev. Horace Hills, Jun., who retained the Rectorship but one year, and resigned his charge in November, 1843. The parish was then vacant until October, 1844, when the present incumbent, the Rev. William H. Hart—then residing at Fishkill, Dutchess county—was again called to the Rectorship of this parish.

The present members of the vestry are George Weller and Doct. George G. Graham, wardens; and William Buchanan, James R. Cooper, James Bogert, David E. Bogert, William E. Ruggles, Samuel Wait, Jr., Joseph P. Cooke and George W. Oakley, vestrymen, and Peter Bogert, secretary.

The congregation now consists of about thirty families, having suffered much of late years from deaths and removals.

For the foregoing particulars and very interesting history of this ancient congregation we are indebted to its present Rector, the Rev. William Hart, who, at our request, kindly wrote it out for an insertion in our paper. It is made out from authentic documents in his possession and other reliable sources, and is, therefore, as accurate as it can be made at this late day.

In relation to Mr. Watkins, mentioned in the history of this church, we present the following extract from the journal of the General Assembly of New York, A. D. 1756.

"Die Veneris, 3 ho., P. M., Oct. 15, 1756.

"A motion was made by Capt. Walton in the words following, to wit:—

"In the last session James Parker and William Weyman, Printers of the paper called the "New York Gazette, or Weekly Post Boy," were taken into custody of the Sergeant-at-arms attending this house, for publishing in their paper a piece entitled, "Observations on the circumstances and conduct of the People in the counties of Ulster and Orange in the province of New York," greatly reflecting on the conduct of this house; and did then charge one Hezekiah Watkins, a clergyman of Newburgh in Ulster county, with being the author of said piece, etc.—I, therefore, move that the Rev. Mr. Watkins be now ordered to attend this house. Ordered that the Rev. Mr. Watkins attend this house on Tuesday, the 22d instant.

October 23, 1756.

The said Mr. Watkins being then called in, he was informed by the speaker that Parker and Weyman, Publishers of the New York Gazette, or Weekly Post Boy, charged him with being the author, etc. of a piece entitled, etc.; and the said original piece being then produced and shown to him, and being asked whether he was the author of it, acknowledged that he was: and being asked what induced him to write and publish such a piece, answered that, observing the distress of the people of that part of the country, his zeal for their relief had carried him too far, and that he had no design to offend this house in what he wrote.

The House then came to the following resolution, viz: "Resolved, that Rev. Mr. Watkins in writing and publishing etc., which contains sundry indecent expressions reflecting on the conduct of this house, is guilty of a misdemeanor and a contempt of the authority of this house."

Ordered that said Hezekiah Watkins be, for his said offence, taken into the custody of the Sergeant-at-arms, etc.

October 23, 1756.

A petition of Hezekiah Watkins, missionary of Newburgh, in the county of Ulster, now in custody, etc., was presented and read, setting forth that, in March last, he did send to Parker and Weyman, Printers, etc., a piece entitled, etc., which, though it contained some things which reflected upon the conduct of the honorable house, did not proceed from any disregard to them; that, the motives inducing thereto were the distressed circumstamces of the people in those parts of the country, and his giving too much attention to common reports—for which he here humbly asks the pardon of the honorable house and promises to be more circumspect for the future, and therefore praying that he may be discharged out of custody, etc.

Ordered that the said Hezekiah Watkins be brought to the bar of this house, etc.

And he was accordingly brought, where he received a reprimand from Mr. Speaker, and was ordered to be discharged out of custody, paying fees.

The offence of the Rev. gentleman seems to have been that he was rather inclined to favor the cause of the people; of whose interest in a new country, the legislative power was not sufficiently promotive. For a public expression of such opinion the house brought him to their bar, lest royal authority in the colony might be lessened in the eyes of its subjects, by their omission to notice the offence, and as a wholesome admonition to all others in like cases offended. These old assemblymen were wonderfully vigilant in guarding their dignity, and prompt in their arrests and punishments. In this case they must have sent all the way to Newburgh to arrest Mr. Watkins.

DOMESTIC INTELLIGENCE.

Connecticut.—*Convention.*—The next meeting is to be held in Christ Church, Hartford, on Tuesday, the 8th of June. The hour of assembling for organization is 4 P. M., after which there will be an adjournment, it is thought, till the next morning, when the Eucharist will be celebrated and a sermon preached. In case this is so, the Bishop, says The Calendar, will summon a Convocation of the clergy in the Chapel of Christ Church, at 7 P. M., Tuesday.

Confirmation.—At St. Paul's, Willingford, on Sunday the 2d inst., 6 persons. Besides the Rector, the Rev. Messrs. Hopson and Paddock were present.

New Jersey.—*Convention.*—The next annual meeting (the 64th) of this body will be held in St. Mary's, Burlington, Wednesday, May 26. Divine Service at 10, A. M. Clergy to assemble (in surplices) at Riverside, 9, A. M.

Pennsylvania.—*Convention.* — Tuesday, the 18th inst., is the day for the 63d annual meeting, to be held in St. Andrew's, Philadelphia, at 5 P. M.

Maryland.—*Confirmations.*—Sunday, the 4th after Easter, in the morning, 3 persons in the temporary place of worship of the congregation of St. John's, Huntingdon. In the afternoon, 2 in Cranmer Chapel, Baltimore. The Bishop preached on both occasions.

Virginia.—*Convention.*—Next meeting at Winchester, Christ Church, Wednesday, May 19th.

Louisiana.—*Consecration.*—April 17th, Bishop Otey consecrated the church lately built by the congregation of the Rev. F. L. Hawks, D.D., in New Orleans, and preached the consecration sermon.

Rhode Island. — *Episcopal Acts.* — On Thursday, April 29, in Grace Church, Providence, the Bishop admitted David Greene Haskins, of the Diocese of Maine, to the holy order of deacons. Morning prayer was read by the Rev. J. H. Eames, assisted by the Rev. John B. Richmond, who read the lessons. The Rev. James Pratt preached the ordination sermon, and also presented the candidate.

On Thursday, April 22, in St. James's Church, Woonsocket, the rite of confirmation was administered to ten persons. Evening prayer and the preface were read by the Rev. B. P. Talbot, rector of the parish. Sermon and address by the Bishop.

On the fourth Sunday after Easter, May 2, five persons were confirmed in St. Andrew's Church, Providence. One of them belonged to St. Stephen's Church. Evening prayer by the Rev. J B. Richmond. The preface in the confirmation office was read by the Rev. S. J. Horton, missionary at the station The Bishop preached, and delivered an address.—*Christian Witness.*

Missouri.—On Palm Sunday evening, the Rt. Rev. Bishop Hawks administered the holy rite of confirmation in St. Paul's Church, St. Louis, to eleven persons, and addressed the candidates. Evening service was said by the Rev. E. H. Cressey. The preface to the confirmation service by the Rev. W. B. Corbyn, rector.

In the afternoon of the first Monday after Easter, Bishop Hawks administered the same rite in St. John's Church, St. Louis, to sixteen persons. Evening service was said by the Rev. W. B. Corbyn—the preface by the Rev. W. Griswold, rector.

Grace Church, a new and neat Gothic building, in north St. Louis, was opened for the first time for public worship on the 3d Sunday after Easter, and attended by a large congregation. The Rev. E. H. Cressey is the rector of this new and enterprising parish.

Obituary.

Died, at Cold Spring, L. I., on the 1st inst, Kezia, wife of Major William Jones, in the 75th year of her age.

Though averse for the most part to obituary eulogies, the writer cannot transmit for publication the above record of the decease of one whom he has long and intimately known without accompanying it with a brief tribute to her memory. Mrs. Jones was the second daughter of Mr. Daniel Youngs, and was born at Oyster Bay, in February, 1773, in the same house which is still the residence of her mother, who, at the advanced age of *ninety-six*, survives to mourn her loss. Having been married at the early age of eighteen to a husband who also survives her, Mrs. Jones has filled the relations of a daughter, a wife and a mother for more than half a century, and during almost all that time in the same house in which she closed her earthly existence. In an age and country so changeful as ours, such an instance of continued and unbroken domestic relations and of associations clustering around the same spot, is worthy of note. It gives us a glimpse of that which has in all times been deemed a centre and source of patriotism and a bond of religion, but of which there is now left among us little more than the name and semblance—a Home.

And the virtues of a home, and so far as in her lay of a Christian home, were those which Mrs. Jones exemplified. Frugal, but generous in her habits, cheerful, and yet guarded in her temper and conversation, social in her feelings, but prudent and discreet in her conduct, she won the good opinion and esteem of all who knew her. In her neighborhood, and by many strangers as well as friends who have partaken of her ever ready hospitality, her liberality and kindness will be long remembered. The worth of such a woman in her own family, and the feelings with which her numerous children and grandchildren clung to her as to a common centre of filial love and fraternal affection and intercourse, may well be imagined. That she was so long spared to administer to the happiness of her husband and family, and by her many kind offices to promote good feeling in a large and varied circle of relatives and friends, is an instance of the gracious Providence of God, which will not, it may be hoped, be without its due effect on the minds of all who mourn her departure.

But there is that connected with the Christian life of the deceased, the mention of which is the chief object of the present notice. It is well known that after the revolutionary war, the Church in our country was left in a feeble and almost prostrate state. Partly from political causes and the distractions of the times, and partly from the withdrawal of the aid and supervision of the Venerable Society for the Propagation of the Gospel, and most of all from the want of the Episcopacy, her members were left as sheep without a shepherd. Deprived of the appointed means of spiritual instruction and life, they were exposed to the unchecked and unmitigated influence of those lax and dangerous opinions which tend to undermine the Church and religion of Christ.

The parents of Mrs. Jones were connected with the Church, under the ministry of a missionary of the Venerable Society; but it was not until the maturity of life was past that she enjoyed the blessings of its communion In the year 1831 she was admitted into the Church by Baptism, and from that time until her death she continued to be a devout and regular communicant. The preservation and final establishment in the faith of one, in an age of signal peril to the souls of men, while so many others have been swept away by the same dangers, and left to live and die in the torpor of irreligion and worldliness, without that "shield of faith" or "helmet of salvation" which alone can intercept the shafts of eternal ruin, is an evidence of that divine goodness and love which must call forth the unspeakable gratitude of every Christian heart.

The same holy faith which enabled the deceased to lead a life worthy of her Christian vocation, sustained her during an acute and most painful illness, and gave her the comfort of a "good hope" in death. The whole of Good Friday, the day after that on which her illness commenced, was a day of intense bodily suffering, and the writer of this notice cannot forget the fervor and humility with which she expressed her patient submission in suffering to the will of Him who as on that day had suffered so much for her. One other observation has been more strongly than ever impressed on his mind in connection with this event; and that is the utter folly of relying on a death-bed as a preparation for eternity. The extreme debility and bodily anguish of the deceased, during almost the whole of her illness, were sufficient, if there were nothing else, to show that a death-bed is not the time for repentance. Happily for her friends and most happily for herself, Mrs. J. had not delayed preparation for this awful hour. While in the enjoyment of health she had so numbered her days as to have become a proficient in heavenly wisdom. She had long before placed her faith in her God and Saviour; she had lived in his fear and service: she was succored by His Holy Spirit; and when He called her hence she was ready to depart, and did depart in the blessed hope of that reward which the Gospel furnishes to the humble and faithful followers of Jesus Christ our Saviour.

Cold Spring, May, 1847.

Notices.

St. Simon's *German Free Church*, Houston street, between Pitt and Ridge streets.

The services of this Church are regularly held in the German language every Sunday morning at 10 1-2 o'clock, and at 7 1-2 in the evening.

Friends of the Church familiar with the German language are affectionately invited to attend.

May 15, 1847.

Washington and other Poems. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

EMIGRANT STRANGER FREE CHURCH
of
St. George the Martyr,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of *poor* British Emigrants, who, though members of the *United Church of England and Ireland*, it is yet found, as strangers, are liable, upon their arrival in this country, either through ignorance of the existence of the *American Church*, or through misrepresentations made of her real character and principles—identically the same with those of their *Mother Church* in her Liturgy, Doctrines, Rites, Ceremonies, Usages, and Worship—to be drawn off entirely from her fold, and for the want of a proper spiritual guidance and supervision on the part of the Church, to be lost, if not unfrequently among strange and unwonted pastures, amid the veriest haunts of *infidelity, profligacy* and *vice.*

The services of this Church, however, being those of the "*Protestant Episcopal Church in the United States of America*," are intended to be made available to all persons who desire to have the ministrations of God's holy word and blessed sacraments. The seats are entirely free and unreserved, open to the use of all who choose to occupy them. Such families, therefore, whether English or American, as reside within its immediate vicinity, and are not regular in their attendance elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, morning at 10 1-2, afternoon, at 3 1-2, and evening, at 7 1-2 o'clock.

The Sunday School commences at 9 o'clock, A. M.

Moses Marcus, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (10th inst.) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.

New York, May 8, 1847

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P. M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches* are respectfully invited to attend.

GRACE CHURCH, NEWARK, NEW JERSEY.

On Monday, 17th of May, if it please God, the Bishop of the Diocese of New Jersey, will lay the corner-stone of the new church. The Reverend Clergy, with their surplices, are requested to assemble at 399 Broad street, Newark, at half-past two o'clock, P.M. The ceremony will take place at three o'clock precisely.

May 8, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

Clerical Changes.

The Rev. J. M. Guion has accepted a call to the Rectorship of Grace Church, Saybrook, Conn. Address for the present, New Britain.

The Rev. Samuel Durborow, having removed to Bangor, Maine, wishes his letters and papers to be directed accordingly.

The Rev. John Claxton from Charlotte Hall to Oakville, St Mary's county, Md.

The Rev. William Everett requests that letters intended for him be sent to Brooklyn, L. I.

Married.

On Tuesday, the 11th inst., at St. Thomas's Church, by the Rev John Stearns, Mr. Henry A. Wilmerding, to Miss Harriet E., daughter of Dr. L. Kellogg, of Oyster Bay, L. I.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 4th May, the Treasurer has received the following contributions:

From W M, half, 5; coll in St John's chapel, New York, $309 75; col. com. of St John's, Montgomery, Ala, (Jews,) 10 50; Christ ch, Savannah, Ga, 50 cts; parish S S, St James's, Goochland and Fluviana, Va, 30; Lent offering, Trinity ch, Portsmouth, Va, 13; through J K Sass, R A in Charleston, St Philip's, Good Friday coll for the Jews, 60 30; St Stephen's chapel, do, 7 10; St Michael's ch, do, 35; Ch on Edisto Island, do, 13 50; St Stephen's and Upper St John's, per Rev W Dehon, 82; for Domestic Missions, 9—206 92; St Andrew's ch, Meriden, Ct, 20; a friend to missions, from L P Mauny, 5; St George's, Hempstead, L I, half, 7. Total, $607 67.

THOMAS N. STANFORD, Treasurer,
New York, May 11, 1847 139 Broadway.

Foreign Missions.—Since his report of May 4th, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, Savannah, Ga, after sermon by Rev Charles C Pinckney, jr, for Constantinople, 5; do, China, 2 50; do, Africa, 2 50; do, Greece, 50 cts; do, general, 76—86 50; through W H Hubbard, Esq, Richmond, Va, from a lady in Louisa county, per Rev Mr Wharton, 10; Mrs Williams, sub. to mission at Constantinople, per Bp Johns, 15; Dr Bolton, Richmond, for China, 5; Mrs S Bolton, do, for do, 5; coll, St Paul's ch, Petersburg, per Rev H Stringfellow, China, 81 97; Africa, 75—156 97—191 97; St George's ch, Hempstead, L I, half, 7; St Paul's ch, Hoboken, N J, additional, 1; W M, N Y, half, 5; St Peter's ch, Charleston, S C, for education, Africa, 5; do, do, in part of the annual contribution towards support of Bishop Boone, China, 187 50—192 50; through Charles Seymour, Treas, W N Y, Grace ch, Lockport, for China, 1; Trinity ch, Geneva, 2 50—2 50—2 50—7 50 for China; S S of St Mark's, Le Roy, for Africa, 4; St John's, Mount Morris, Africa, 14; Grace ch, Lockport, Africa, 1; Trinity ch, Geneva, for Africa, 8 50—3, 5, 2 50—19; St Andrew's, New Berlin, for Constantinople, 5; St John's, Honeoye Falls, for do, 2; through Mills Van Wagenen, of St Paul's, Oxford, 3d annual payment, ed of Wm H DeLancey, Africa, 20; ladies of St Paul's ch, Oxford, 3d payment, ed. of Ruth Tracey, China, 25; for general purposes, Trinity ch, Geneva, 1; Grace ch, Utica, 10; St Paul's ch, Oxford, 14; Christ ch, Manlius, 3; Trinity ch, Utica, 5; St Mark's, Le Roy, 5 75; a friend, by the hand of Bp DeLancey, 5—142 25; sent to the missionary rooms by a lady, for foreign missions, 50 cts; Bp Polk Missionary Society, Mobile, Ala, for ed. of 2 children, China, 50; Christ ch, S S, Boston, Mass, for ed. of a child, China, 25; St John's, Montgomery, Ala, 55; do, for Constantinople, 6—61 50; through H Trescott, Esq, Charleston, S C, a lady of upper St John's parish, for Africa, 25; a lady, for ed. of Alexander Glennie, Africa, 20; a clergyman, for Constantinople, 25—70; St Matthew's ch, Jefferson, Ky, 16 60. Total, $942 82.

J. SMYTH ROGERS, Treasurer,
New York, May 11, 1847. 281 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From K D, a donation, $2; St Paul's ch, Poughkeepsie, Rev A D Traver, 5, 3—8; Miss C S Edwards, annual, 2; Emmanuel ch, Norwich, 2; St Paul's, Oxford, 8; Zion ch, East Bloomfield, 2—12; St Paul's, Norwalk, Rev W C Mead, D D, monthly offerings for February, 7 91; annual subscription, 10—17 91; part of the offerings of the Church of the Holy Communion, the afternoon of Easter Day, by Rev Wm A Muhlenberg, D D, in aid of the German Prayer-book, 75. Total amount, $116 91.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 11, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From K D, donation, 1; Rev James P F Clarke, to constitute him a life member, 10; St Paul's ch, Poughkeepsie, Rev A D Traver, 4 65; Miss Edwards, annual, 1. Total amount, $16 65.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, May 11, 1847.

St. Simon's *German Free Church.* The Treasurer thankfully acknowledges the receipt of the following donations:

From G C Verplank, Esq, $10; amount of collection in St Paul's, Sunday evening, the 2d inst., 36 34.

Further donations towards the support of the above church will be gratefully received—and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

JOHN A. VAN BLARCOM, 27 Water-st.
New York, May 11, 1847.

The undersigned gratefully acknowledges the receipt of $10 from the Sunday school children of St Paul's ch, Albany. N Y, through the hands of the Rev W Ingraham Kip, rector of the same.

James Lloyd Breck,
for the Nashotah Mission.
Nashotah-lakes, W. T., 16 April, 1847.

Advertisements.

Church Publishing and Bookselling Establishment.
HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications continued.]

55. History of the Protestant Episcopal Churches in the City of New York. This splendid work is being published in parts. The style and character of the engravings and typography are not surpassed by any publication of the American press. To be completed in twelve numbers. Each number contains two steel engravings. Royal 8vo. 25 cts.
56. Pusey's Entire Absolution of the Penitent. A sermon. Paper. 15 cts.
57. The Workmen, and their work in God's building, a sermon, by the Rev. Reuben Sherwood, D.D. 10 cts.
58. The Church, the Faith, Tradition, a sermon, by Benj. T. Onderdonk, D.D., Bishop of the Diocese of New York. 10 cts.
59. The Relation of the Clergy and Laity, a sermon by the Rev. Samuel Seabury, D.D. 10 cts.
60. Bishop McIlvaine's "reasons for refusing to consecrate a Church having an altar instead of a communion table," examined. 10 cts.
61. Duties of Church Wardens and Vestrymen. A pamphlet. 10 cts.

*** List to be continued.
May 15.

STANDARD EPISCOPAL WORKS.
Published by D. Appleton & CO., 200 Broadway.

Hooker's Complete Works, with Notes, by Keble, 2 vols. 8vo. with complete Index. $4.
Burnet's Exposition on the Thirty-nine Articles, with Notes, by Paige, 1 vol 8vo. 2.
Pearson's Exposition on the Creed. with Notes, by Dobson, 1 vol. 8vo. 2.
Magee on Atonement and Sacrifice, 2 vols. 8vo. 5.
Burnet's History of the Reformation, best edition, with Notes, by Nares, 4 vols. 8vo. portraits, 8.
Palmer's Treatise on the Church, with Notes, by Whittingham, 2 vols. 8vo. 5.
Newman's Parochial Sermons, 2 vols. 8vo. 5.
Faber on the Doctrine of Election, 1 vol. 1 75.
Bradley's Practical and Parochial Sermons, 4 vols. of English edition complete in 1 vol. 8vo. 2 50.
Maurice on the Kingdom of Christ, 1 vol. 8vo. 2 50.
Hook. The Cross of Christ; Meditations on our Saviour, 16mo. 63 cts.
Ives, Bishop. Sermons. 16mo. 63 cts.
Ogilby's Lectures on the Church in England and America. 16mo. 75 cts.
Marshall's Notes on Episcopacy. Edited by Wainwright. 12mo. 1 25.
Spencer's Christian Instructed in the Ways of the Gospel and the Church. 16mo. 1 25.
Newman's Sermons on Subjects of the Day, 12mo. 1 25.
Manning on the Unity of the Church. 16mo. 1 00.
A Kempis, of the Imitation of Christ, complete. 16mo. 1 00.
Sherlock's Practical Christian. 16mo. 1 00.
Spincke's Manual of Private Devotion. 16mo. 1 00.
Wilson's Sacra Privata, complete. 16mo. 1 00.
Churton's History of the Early English Church. 1 00.
Lyra Apostolica. From the Fifth Oxford edition. 18mo. 75 cts.
Paget's Tales of the Village, 3 vols. 16mo. 1 75.
Sutton's Disce Vivere, Learn to Live. 16mo. 1 00.
—— Meditations on the Sacrament. 16mo. 1 00.
—— Disce Mori, Learn to Die. 16mo. 1 00.
Thoughts in Past Years. Poetry. 16mo. 1 25.
Christmas Bells, and other Poems. 16mo. 75 cts.
Taylor's Golden Grove. 16mo. 50 cts.
Taylor's Episcopacy Asserted and Maintained. 16mo. 1 00.
Kip's Double Witness of the Church. Second edition. 12mo. 1 00.
Gresley's Portrait of an English Churchman. 75 cts.
Evans's Rectory of Valehead. 16mo. 75 cts.
May 15.

LARGE STOCK OF ANCIENT AND MODERN THEOLOGICAL WORKS.

STANFORD & SWORDS, No. 139 Broadway, have recently added to their stock, extensive importations of ancient and modern Theological works, which they will sell on favorable terms. The clergy and others are invited to examine them.

Books imported to order by every Packet.
May 15.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXVIII.

The process of redemption through Jesus Christ presents the most stupendous view of the wisdom, justice, and mercy of our Creator. Man fell from his state of innocence by wilful transgression. Immediate death, and its everlasting consequences were thereby incurred, agreeably to the terms and conditions under which God had been pleased to place *him*. In this his perilous state, the MEDIATOR interposed in his behalf, and the all-gracious plan of redeeming love was adopted. In the vicarious restitution for the high handed offence done by man to God's justice and holiness, thus determined on, we have presented to us the stupendous mystery of the obviously requisite union, in the Mediator, of the nature which had offended and must suffer, with the immaculate purity, and perfect merit, which the occasion of course demanded. One of Adam's guilty race could not even atone for his own transgressions; and yet the atonement must come from his race. Therefore the Second Person in the Godhead undertook to be the Mediator, and for that purpose assumed our nature into union with His divinity. In the Manhood thus taken into God, He deigned to undergo an equivalent to the penalty incurred by the guilty race which He represented; and therefore encountered the most aggravated sufferings, and finally shed His blood, and poured out His soul unto death, as a sacrifice for our sins. He was crucified, dead, and buried. But He was not "to see corruption." He was not to be held in bondage by the king of terrors. He was to pluck from him his sting, to rob him of his dominion, and openly to triumph in His conquest. He was to be "the First Fruits of them that slept," and the "Man by" whom "came the resurrection of the dead." Therefore on the third day of His burial, we look in vain for His body in the tomb. "He is not here, for He has risen," is the answer to the disciples who had gone thither to do honor to His remains.

Having thus released Himself from the temporary dominion of the grave, given indubitable proof of His identity, and been seen of His apostles forty days, He closed His terrestrial mission by ascending into heaven. The Church now bids us follow her while she attends Him to the hallowed spot of His last foot-print. The chosen eleven are with Him. He gives them solemn commission to make disciples of all nations, and invests them with full powers and prerogatives as pastors and prelates of His Church; promises His divine presence with the office thus conferred, transmitted in perpetual succession even unto the end of the world; and is then parted from them, and received up into heaven.

The great purpose of our Lord's ascension, as connected with His sacerdotal office, is incorporated by St. Paul into a rich variety of teaching drawn from the analogy between the mosaic and the Christian dispensations. The former, emphatically styled "*The Law*," was typical of the latter—"a shadow of good things to come." The most solemn and significant ceremonial of the Hebrew Church, and that which presents to our faith the nearest and most sacred connection, as parts of a great whole, between that *old*, and the *new* dispensation, were the services of the annual day of expiation. Then, and then only, could the holy of holies be entered, and that by the high priest alone. This was a part of the temple, separated from the rest by a veil or partition, and far exceeding the rest in sanctity. It contained the ark of the covenant, covered by the mercy-seat; on which rested the Schechinah, a miraculous Light, created and chosen by Jehovah as the visible symbol of His presence. Into this place, and this glorious PRESENCE, the high priest entered on the annual day of expiation, arrayed in fitting garments, and there offered and presented the blood which had been shed in the sacrifice of propitiation.

In this shadow St. Paul bids us behold the blessed substance—the entrance of the Great High Priest of our profession, in the unspotted garments of His pure ministry, into heaven itself, of which "the holy places made with hands" were but "figures," and where the light of God's immediate presence beams eternally; there "to appear for us," to plead in our behalf the infinite merit of the blood of His atonement, and be our Intercessor before Jehovah's throne.

The ascension of our Lord Jesus Christ, therefore, presents Him to our reverent and grateful contemplations, in the mystery of His priesthood, making atonement for us, and interceding for us. The Church would have us steadfastly look up to heaven, and there, by faith, see Christ entered for us within the veil, even into the true holy of holies, of which the Church on earth, where He offered the sacrifice, where that sacrifice is symbolically represented and commemorated, and where we are called to wait on the constant ministrations of those whom He has sent as the Father sent Him, is the outer court.

Thither has gone our Divine Priest, as our Friend and Advocate; yes, and in His Manhood, our Brother. He has gone too as our "Forerunner;" to prepare a place for us, and secure our admission to it, that where He is there we may be also—to remove the hinderance with which the flaming sword of divine justice might bar access to the throne of grace; and in the right of His nature as God the Son, and of His purchase as God the Saviour, claiming, as His own, the mansions of His Father's house, and making ready therein eternal habitations for His faithful people, to bring them with Him, when, having been to attend to the awful duties of the day of judgment, He shall thither return.

Our ascended Lord is in heaven *for us*.

Were we conscious of having offended one to whom we were indebted for distinguished favors—a parent, whose kindness and affection consulted only our good; a friend, whose ruling desire and effort it was to serve and please us; or one who had it in his power to confer on us important favors; and if we had thus forfeited all claim to his indulgence; or reasonable hope of reconciliation; how would we regard the agency of another, both able and willing to accomplish the object, to restore us to that standing in his affections which we had lost? And what heed would we think it our duty to give to any measures that he might propose for accomplishing his object?

This case is ours.

I speak not of those who disclaim the humiliating truth of their depravity and guilt, or who are puffed up with ideas of their own righteousness and sufficiency; but of those who are sensible of their guilt and unworthiness, and feel and own that by departing from the pure and holy laws of God, they have forfeited all claim to His favor, and are utterly undeserving of His pardon. In return for His unnumbered blessings to them, He has found them ungrateful, disobedient, resisting the solicitations of His love, and perhaps turning those very blessings into means and instruments of sin. Does He not then justly hide His face? Is He not justly incensed?—Jesus appears in His presence for them. He pleads the merits of the sacrifice which He made of Himself for the sins of the world; and intercedes, by virtue of those merits, in behalf of all who look to Him, in true faith, as their only Saviour. The first relentings and feeblest movements of Christian contrition, commend the humble and contrite to the benefit of that mediation which procures the influences of the Holy Ghost to lead to true repentance, prepare for renewing and sanctifying grace, and impart the unspeakable blessings of thorough change of heart and life. And as these precious gifts which Christ received for men, are intended for those on whom God has been pleased to lay all the responsibilites of accountable moral agents, we are by no means to regard the Messiah's appearing in heaven for us as detracting aught from our bounden duty to work out our own salvation. He has restored us to the privilege, lost by the fall, of being on probation for heaven, and having that glorious inheritance before us as, through Him, the reward of our faith and obedience. The universality of Christ's redemption has procured for every man an interest in those preventing influences of divine grace which enable him to make the first movement towards the giving of his heart and life to God. If we duly exert this power, which, in the recovery of our race, through the Redeemer, from the total depravity incurred by the fall, is given to every man, means are provided in God's Church for constant growth in grace, enabling the Christian to go perpetually forward in making sure the calling and election to eternal life which he has in Christ Jesus the Lord.

True: the perfection neither of faith nor obedience can be expected in this imperfect world. The Christian course is a perpetual strife with the enemies and hindrances of our salvation to which sin exposes us. The remaining debility and frailty of the very best of men—a standing monument of the exceeding sinfulness of sin, and of God's indignation against it, an instrument of discipline, and a part of probation—give constant experience of guilt, and present perpetual calls for deep and humbling penitence. In those, however, who, in the exercise of this penitence, look with faith to the mercy of God in Jesus Christ, the sad imperfections of even their highest services will be covered by the vicarious merit of their Advocate with the Father; and HE, regarding them through that Advocate, who is entitled to appear, and able effectually to plead, in their behalf, will look graciously upon them, and well pleased with their penitence, faith, and devotion, thus offered to Him, will allow and accept them as available conditions of His pardon, grace, and mercy.

But without this penitence, faith, and devotion, let none presume to cherish hopes of acceptance with God. Christ will profit them nothing who, however they may think they have faith in Him, show not their faith by their works; and these, works *meet for repentance*—growing out of a turn and change of heart from the willing service of sin in any thing, to meek, sincere, and faithful devotion to walking in all the commandments and ordinances of the Lord blameless. The more the Christian aims at this, the more deeply will he be impressed with the humiliating truth, that even thus he can have no merit before his God: but then the Spirit will bear witness with his spirit that he may humbly hope he is one of that flock to whom it is said, *Fear not;* and in whose behalf Christ promised to pray the Father.

While then the office of Christ as our Priest and Intercessor in Heaven fills our hearts with grateful admiration of His love, and true and firm faith in the merits of His sacrifice, let it also so deeply affect us with the duty of complying with the terms on which are suspended the benefits of His mediation. Such mercy involves correspondent obligations of the most weighty and binding character; and, of course, proportioned guilt and danger, if they be neglected. Christ will profit those nothing who are careless and indifferent in their everlasting concerns; but His atoning and interceding grace will be effectual to the spiritual and eternal welfare of the good and faithful servants, who give diligence to make their calling and election sure. The Christian who is humbly conscious that this is the state that he desires with all the desire of his heart, and for which he labors with honest sincerity and perseverance, should find, in his faith in Christ his Intercessor, security against discouragement though the ardor of his piety is sometimes abated, and he is grieved at his keenly felt distance from the holiness and purity for which he longs, and vexed in soul for the infirmities and lapses which beset him. Christ is between him and his just and holy God. In Christ, God sees the justification of all who, in the exercise of true faith, cast themselves upon HIM, and depend upon, and make mention of, His righteousness, even His only. The lamentable insufficiency of even the best of Christ's faithful people is covered by His all-sufficiency; and they, though ever penetrated with the call they always have to "rejoice with *trembling*," may yet, and in justice to their best Friend they should, in all their trembling still *rejoice* that they are in charge of one so able to save, and so sure and steadfast in his covenant of grace and salvation.

And how consoling to the afflicted Christian that there is One at God's right hand—his Friend, his Brother, his Advocate—who is touched with a feeling for human woe, having Himself been a Man of sorrows and acquainted with grief. If afflictions humble the Christian, they will endear him to his Savior. If they produce sincere and practical conviction of human depravity, and his own sinfulness and desert of punishment, and of the transitoriness, and insufficiency for real happiness and enjoyment, of all things in this mortal pilgrimage, and are thus made effectual calls, as parts of the discipline of a wise and good Parent, to more earnest faith and devotion; they will be very means of drawing him to a still nearer interest in the love and mercy of his once suffering but now exalted Savior, be attended with His rich and sufficient consolations here, and finally be means of working for him a far more exceeding and eternal weight of glory.

Glorious to the dying christian is the sight to which his faith admits him of heaven opened, and the Son of Man standing on the right hand of God. He knows that He his there as his Advocate with the Father. He is well assured of His entire sufficiency as such, and that with Him his soul is safe. Comfort and joy unspeakable result from remembering how, through the Holy Ghost, he has been wont to trust in Him, cleave to Him, and serve Him, in true faith and sincerity. All the love and assurance of that faith are centred in the heartfelt ejaculation, Lord Jesus, receive my spirit.

Jesus does receive it. He opens for it the gate of paradise, where it is to rest in peace and joy and hope, until He comes from heaven in like manner as He was seen to go into heaven. Then paradise will again be opened for it to go forth, and join again its quickened body. Then the man, thus restored to his physical and spiritual identity, will meet the Savior at His judgment-seat. There, before angels and men, He will own His good and faithful servants, and bring them to His Father in heaven, as His redeemed ones, chosen to be with Him through all eternity, aud, as the rightful fruit of His advocacy in their behalf, to share the reward in heaven which He purchased by His deeds and sufferings on earth.

B. T. O.

LENT IN LONDON.

A kind friend, who has heretofore obliged us by some interesting communications, has just now favored us with a private letter, of which we are permitted to make some use; and we must thankfully do so, for our own gratification and we doubt not for that of our readers also. After disposing of some matters not needfully detailed, she remarks—

"There is one all absorbing subject, and its sad details have reached you. One would think that in these times of deepening woe, of famine and of pestilence, that amusements would not be thought of, especially those expensive amusements which incapacitate one for deeds of charity."

It has ever been so seen in our life, that sorrow takes little hold of those who are not immediately stung by its arrows, and therefore our friend well goes on to observe—"pleasure seems as much the business of the multitude now as in more prosperous times. Too many, I fear, are the hearts that kindle only in the blaze of fashion's sun, and whose interest is awakened only by the vocal and scenic artist. But, blessed be God, many 'tens,' yea, 'fifties' can be found for whose sake the Almighty will stay his righteous anger. During this penitential season, many devout worshipers have sought the Lord in his sanctuary, and sought him there in prayer, as many Churches have been open for such service alone."

In relation to the special fast appointed by the royal authority to be held on the 24th of March, our friend says: "It was observed throughout the kingdom as a day of humiliation. The Queen herself passed the day in retirement and exemplary abstinence." We wish we could say as much for our own country's observance of such reasons, as is stated in the following passage. Our correspondent observes—"no business was done on that day—all shops were closed, (except pastry cooks!) and all churches open for divine service—some as early as 8 o'clock. Latterly I have attended services at St. Paul's, Knightbridge, and no where have I seen more of the 'gladness' that responds to the call—'come let us go into the house of the Lord,' than in this Church, which is open for daily prayer—for weekly and festival communion—for public baptism and other rubrical observances which have fallen into dissuetude, some in this country, some in America. In this Church are daily morning prayers at 8 o'clock, (Sundays excepted, when we have the full A. M. service—Litany included,) Litany at 11 o'clock. The communion has been administered daily during Passion Week, except yesterday—Good Friday. At morning prayer the congregation is large, but more at the 11 o'clock service. For the week past the rector has been giving discourses on the sayings of our Lord on the Cross. 1st. On the words 'Father forgive them.' 2d. 'To-day shalt thou be with me in Paradise.' 3d. 'Mother behold thy son.' 4th. 'My God, my God, why hast thou forsaken me?' '5th. 'I thirst.' 6th. 'It is finished.' 7th. 'Father, into thy hands I commend my spirit.'

After expressing her interest in these daily addresses, as pious thoughts guiding the mind and heart in suitable meditations, our correspondent remarks, that the service in the Church referred to "is performed after the manner of the Cathedral service. The Litany, Canticles and Psalter being in the Gregorian tone."—We learn from our friend that the children of the Parchial schools were catechised on the Sunday afternoons in Lent, before the congregation, at the end of the second lesson. May God speed the day to all our people in this land, when they shall see how many and momentous consequences hang upon the constant training—the "line upon line," teaching of the young children according to the rule of the Church, and as far as may be practicable "openly before the congregation."—When once the friends of the Church will allow themselves the time and patience to spend a brief space in listening to the simple, the familiar and effectionate expositions of their pastor, addressed to the young they so tenderly love, they will not only be more inclined to think and talk of these things in the domestic circle as Sunday closes, but their religious affections will be more and more improved. Our correspondent after having paid, we doubt not, a very just tribute to the Rector on whose ministry she has been for a time attending, she informs us that—

"On the altar of this Church stands a cross—emblem of our Faith, at which what Christian can take offence? Two candles are on the altar, but no light from them. Probably they are lighted at the 5 o'clock 'even song.' The surplice is the pulpit vestment. Before the sermons on Wednesdays and Fridays, tde clergymen from the pulpit exhorts the people (who rise,) to pray daily for that individual Church, and for the whole body so termed—for the government under which they live—for Bishops and Curates—for schools and universities; and then to praise God for all his blessings and providences—for their membership with him, their great head, and for all those who departed this life in his faith and fear. Then all together meekly kneeling upon their knees repeat the Lord's prayer. Call those faithful Pastors and that congregation by whatever name, a blessing must follow the pious efforts of the one—the humble devotion of the other."

The very next sentence in our friend's letter is worthy of solemn thought; and we mark it with particular regard—"It is Heaven and not Rome they are seeking." In speaking of the offerings and oblations of the week as "very liberal," she remarks that "many gold pieces graced the plates that passed the seats. Bank notes never less than £5, (twenty-two dollars,) were among the offerings and the widow's mites." The sums to be applied to the extension of Parochial schools so as to receive 500 additional children, but the Good Friday collection was appropriated to the national schools.

CAPITAL PUNISHMENT.

Capital punishments are nearly as ancient as the world itself, and have been sanctioned by Divine precept and human ordinance almost from the beginning of time. Since men first emerged from the solitary savage state, and formed themselves into societies for mutual comfort and protection, it has never been found possible to satisfy the most elementary conditions of social order without employing the operation of fear. The love of life being the strongest and most universal feeling of human nature, it was an obvious expedient of government to use the threat of death as the surest and most extensive method of intimidation. All other punishments are variable and uncertain in their effect, being more or less dependent upon the character and situation of the individual; but this, the punishment of death, is as nearly uniform in its operation as any thing human can be. Although there are persons to whom existence is so little valuable, that the probability of losing it presents no terrors to their imagination, they form so infinitesimal a portion of mankind, that it is scarcely necessary to take them into account in working out the problem of society. Unquestionably life is the dearest possession of man. There is nothing he clings to with so desperate a tenacity. Question the galley-slave chained to his oar, or the solitary convict in an American prison, or the most helpless felon in an English jail—ask them if they will buy relief at the expense of life, and they will unanimously answer—No. Poets, philosophers, and rhetoricians have exhausted the powers of language in praise of liberty; but we are persuaded there is not one of them, if he were put to the test, but would sacrifice this idol of his fancy to preserve a mere existence.

It would be an impertinence to insist upon so simple a truth, but that there are persons at the present moment who call it in question. Mr. Ewart's motion in the Houuse of Commons last night, and the number of his supporters (small indeed in itself, but large in comparison with previous divisions) prove the existence and the spread of opinions which, if they have any foundation at all, must rest upon the assumption that the fear of death has not that universally powerful effect upon mankind which has usually been ascribed to it. In the arguments employed to prove the inexpediency of capital punishments, a prominent place is always given to the assertion of its inefficiency. It is roundly stated that, however terrible may be the contemplation of death in the abstract, experience does not show that men are, in fact, deterred by it from the commission of crime. Cases are brought forward of persons having gone straight from the sight of an execution to perpetrate a capital offence, and these instances of unchecked depravity are triumphantly relied on as an evidence that capital punishments are wholly devoid of all preventive influence. It has not been left to us to expose the fallacy of this most inconsequential argument. Others have pointed out the difference between the punishment itself and the manner of inflicting it. It is no proof of death being without its terrors, that a public execution inspires more sympathy than fear. There is a peculiar malignity in hearts that have been hardened by a long course of sin which perverts the commonest impulses of nature, and, where disgust and horror alone should be inspired, suggests an insane desire of imitation. But if we regard the sort of persons that are attracted by the spectacle of an execution,—if we consider how extremely small a proportion they bear to the whole community,—if we calculate, as we reasonble may, that although some dozens may have sympathized with the culprit in witnessing his last moments, and have shouted their admiration of his firmness and their execration of his sentence, many hundreds of thousands have trembled at the thought of his untimely end, and shuddered at the mere picture of their imaginations; and if we add to these reflections the notorious and indisputable fact, that in the majority of cases the spectators of an execution do *not* sympathize with the sufferer, but fully recognize the justice of his fate, we are then in a position to estimate the true value of the argument which would abolish capital punishments on the ground of their inefficiency.

In the consideration of this subject, let us not be led away by the mere *name* of humanity. God forbid that the sentiments of pity should ever be banished from the councils of this country, but let us be careful that, in our ardent love of mercy, we do not embrace a shadow. Justice is true mercy. Vengeance and pardon alike belong to the Divinity; but human laws, to be beneficial, should be inflexible and severe. Uncertainty encourages crime by making punishment a lottery, and too great leniency is an injury to society by making criminals indifferent to detection. If the only object of criminal laws were the reformation of offenders, the punishment of death would be nothing short of an absurdity. But reformation is merely an incident; and, though an important one, it is never to be regarded otherwise than as a secondary consideration. Protection is the object of criminal laws—the protection of society. With a view to this object, we seek to prevent the commission of offences, because, after they are committed, the punishment of the offender, however just and necessary, is neither compensation nor satisfaction to the sufferer. Prevention, therefore, is the means by which alone protection can be attained, and it is the duty of a Government to use the means with a firm and steady hand. Whatever feeling, therefore, is found to be the strongest in the human breast, that feeling must be acted upon for the benefit of society. Unfortunately it happens, that hope is generally so much stronger than fear, that the expectation of impunity will always be leading men to dare the issue of fate. Our only security, then, is in diminishing the hope, and increasing the fear,—in reducing the probabilities of escape, and rendering the consequences of detection as terrible as possible.—*London Times.*

Advertisements.

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April 18—tt.

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ENGLISH AND CLASSICAL INSTITUTE,
No. 1 Abingdon Square, corner of Bank st.

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March 27—tf

YOUNG LADIES' EDUCATION.

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April 24—8t$

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April 3.

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Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

Just Published, for May.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

THE REVEREND CLERGY AND MEN OF LETTERS generally, are respectfully informed, that the subscriber has removed his most curious, antique, and beautiful stock of literature to that sun of the heavens and light of the city, No. 146 Nassau street, to be known in all time to come by the cognomen of

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April 17.

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The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

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Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

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W. H. Aspinwall, Esq.,	J. H. Swift, Esq.,
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G. P. QUACKENBOS, A.M., Rector.

THIS INSTITUTION will open on Monday, May 3d, in the building adjoining All Saints' Church, No. 292 Henry street, and is designed to supply the Eastern portion of the city with a good school, where pupils will be received at all ages, and thoroughly fitted for commercial pursuits, or an entrance into any class in College.

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REFERENCES.

N. F. Moore, L.L. D., President of Columbia College; Professor Anthon, Columbia College; Professor Renwick, Columbia College; Professor Lewis, N. Y. University; John Oothout, Esq., President of the Bank of New York; John Miller, M. D., 186 East Broadway; Rev. John McVickar, D.D.; Rev. W. E. Eigenbrodt; Rev. Benjamin I. Haight, D.D.; Rev. J. F. Schroeder, D.D.: Rev. J. M. Forbes; Rev. Isaac Ferris, D.D.; Rev. Lot Jones; Rev. John Knox, D.D.; and many others.

April 17—3t$

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